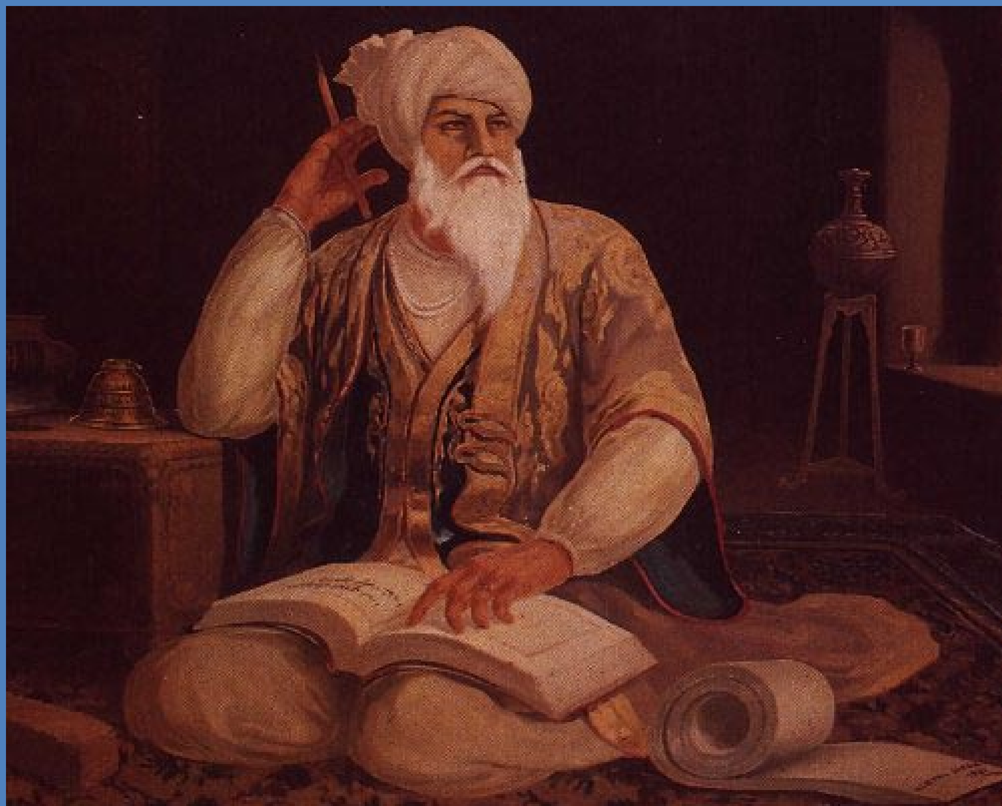


# دیوان اشعار بهای نند لال

# ظفرنامه

# گنج نامه

# فتح نامه

تهیه نسخه الکترونیک :باقرکتابدار

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# ਜ਼ਫਰਨਾਮਾ ظفرنامہ ZAFARNAMA

੧ ਕਮਾਲੇ ਕਰਾਮਾਤ ਕਾਯਮ ਕਰੀਮ
ਰਜ਼ਾ ਬਖ਼ਸ਼ ਰਾਜ਼ਕ ਰਹਾਕੁਨ ਰਹੀਮ

كمال كرامات قايم كريم
رضا بخش رازق رہاكن رحيم

**KAMAAL-E KARAAMAT KAA-YAM KAREEM**
**RAZA BAKSH RAZAK RAHAAKUN RAHIM**

*KAMAAL-perfection, excellence, KARAAMAT-miracles*KAA-YAM- eternal, secure *KARIM- generous, bountiful *RAZAA-consent, pleasure *BAKSH- grantor, giver*RAAZAK-giver of food and livelihood (from "rizk'-food, sustenance) *RAHAAKUN- liberator, deliverer *RAHIM-merciful, compassionate

**The Lord is perfection personified. He is eternal and manifests Himself through His miracles. He is generous in granting His bounties. He is merciful and delivers us from this world.**

੨ ਅਮਾਂ ਬਖ਼ਸ਼ ਬਖ਼ਸ਼ਿੰਦਹ ਓ ਦਸਤਗੀਰ
ਖ਼ਤਾ ਬਖ਼ਸ਼ ਰੋਜ਼ੀ ਦਿਹੋ ਦਿਲਪਜ਼ੀਰ

اماں بخش بخشنده و دستگير
خطا بخش روزى ده و دلپزير

**AMAAN BAKSH BAKSHINDEH-O DASTGIR**
**KHATAA BAKSH ROZI DEH-O DILPAZIR**

*AMAAN- security, peace, safety *BAKSH- giver, grantor *BAKSHINDEH- forgiving, merciful *O-and *DAST-hand *GIR- the holder *DASTGIR-who grasps hand *KHATAA-sin, offence *ROZI-sustenance, daily bread (as provided by God) *DEH-gives (from DAADAN –to give) *DILPAZIR-agreeable, likeable, pleasing

**He grants peace and security and is always merciful in forgiving us for our sins. He holds our hand and guides us. He is provider of our sustenance and charms everyone.**

੩ ਸ਼ਹਿਨਸ਼ਾਹੇ ਖ਼ੂਬੀ ਦਿਹੋ ਰਹਨਮੂੰ
ਕਿ ਬੇਗੂਨੋ ਬਚੂਨੋ ਚੂੰ ਬੇਨਮੂੰ

شہنشاه خوبى ده و رہنموں
كہ بيگون و بيچون و چوں بينموں

**SHAHANSHAH-E KHUBI DEHH-O RAH-NAMUN**
**KI BE-GOON BE-CHOON CHOON BE-NAMUN**

*SHEHANSHAH-kind of kings, emperor *KHUBI- benevolence, kindness (from KHUB-good, nice) * DEH-gives * REH-NAMUN- guide *KI-who *BE-GOON-without form *BE-CHOON-incomparable * CHOON- since, because *NAMOON-showing *BE-NAMUN- which does not show itself, formless

**He is the king of kings who is guiding us all the time. He showers his benevolence on all. He is without colour, incomparable and formless.**

੪ ਨ ਸਾਜ਼ੋ ਨ ਬਾਜ਼ੋ ਨ ਫਉਜੋ ਨ ਫਰਸ਼
ਖ਼ੁਦਾਵੰਦ ਬਖ਼ਸ਼ਿੰਦਹ ਏ ਐਸ਼ੋ ਅਰਸ਼

نہ ساز و نہ باز و نہ فوج و نہ فرش

خداوند بخشندہ عیش و عریش

**NA SAZ-O NA BAZ-O NA FAUJ-O NA FARSH**
**KHUDAVAND BAKSHINDEH-E AISH-O ARSH**

*NA-no, not, none *SAZ-material possessions *"O"-and, *BAZ-hawk, falcon (symbol of power)*FAUJ-army *FARSH-carpet (material things) *KHUDAVAND-God *BAKSHINDEH-forgiving *AISH-pleasure *ARSH-the heaven

**He possesses no material things nor has He an army. He is merciful and grants all the pleasures of the heavens.**

੫ ਜਹਾਂ ਪਾਕ ਜ਼ੀਰ ਅਸਤ ਜ਼ਾਹਿਰ ਜ਼ਹੂਰ
ਅਤਾ ਮੀ ਦਹਦ ਹਮ ਚੂ ਹਾਜ਼ਰ ਹਜ਼ੂਰ

جھاں پاک زبر است ظاھر ظھور

عطا می دھد ھمچو حاضر حضور

**JAHAN PAAK ZEER AST ZAHIR ZAHOOR**
**ATAA MI-DEHAD HAM CHU HAAZAR HUZUR**

*JAHAN-the world, the universe, creation *PAAK-pure, chaste *ZEER-below, under *AST-is, *ZAHIR-apparent, manifest *ZAHOOR- appearance, presentation * ATAA- gift, grant *MI-DEHAD-he gives (from DAADAN- to give) *HUM-CHU- like, such that *HAAZAR- present *HUZOOR-appearance

**The Pure one is above everything in this universe. His glory is all pervasive. He bestows us with gifts. He is present everywhere.**

੬ ਅਤਾ ਬਖ਼ਸ਼ ਓ ਪਾਕ ਪਰਵਰਦਿਗਾਰ
ਰਹੀਮ ਅਸਤ ਰੋਜ਼ੀ ਦੇਹਦ ਹਰ ਦਿਯਾਰ

عطا بخش او پاک پروردگار
رحیم است روزی دهد هر دیار

**ATAA BAKSH O PAAK PARVARDIGAR**
**RAHIM AST ROZI DEHAD HAR DIYAAR**

*ATAA-gift, grant* BAKSH-giver *ATAA-BAKSH-giver of gifts *O-and *PAAK- pure *PARVARDIGAR-God, the nourisher *RAHIM- merciful *AST-is *ROZI- sustenance, daily bread *DEHAD-gives (from "DADAN- to give") *HAR-each, every *DIYAR-region, territory

**The merciful Lord grants us all the gifts and meets the needs of every one throughout the world.**

੭ ਕਿ ਸਾਹਿਬ ਦਿਯਾਰ ਅਸਤ ਆਜ਼ਮ ਅਜ਼ੀਮ
ਕਿ ਹੁਸਨ ਅਲ-ਜਮਾਲ ਅਸਤ ਰਾਜ਼ਕ ਰਹੀਮ

کہ صاحب دیار است اعظم عظیم
کہ حسن الجمال است رازق رحیم

**KI SAHIB DI-YAAR AST AAZAM AZIM**
**KI HUSAN AL-JAMAL AST RAAZAK RAHIM**

KI- who *SAHIB-lord, master *DI-YAAR-area, region, country *SAHIB-E DIYAAR- lord of the universe *AAZAM-greatest (superlative of "azeem"-great) *AZEEM-great *JAMAAL-beauty, charm *RAAZAK-giver of sustenance, food (from "rizk"- sustenance, food)*RAHIM-merciful

**He is Lord of the universe. He is merciful and provides sustenance to all. His charm and grandeur cannot be matched by anyone.**

੮ ਕਿ ਸਾਹਿਬ ਸ਼ਊਰ ਅਸਤ ਆਜਿਜ਼ ਨਵਾਜ਼
ਗ਼ਰੀਬ ਅਲ-ਪਰਸਤੋ ਗ਼ਨੀਮ ਅਲ-ਗਦਾਜ਼

کہ صاحب شعور است عاجز نواز
غریب الپرست و غنیم الگداز

**KI SAHIB SHA-OOR AST AAJIZ NAWAAZ**
**GARIB AL-PRAST-O GANIM AL-GADAAZ**

*SHA-OOR-intelligent *AAJIZ-poor *NAWAAZ-cares, is kind *GARIB- helpless, lonely *PRAST- a suffix indicating occupation, *GANIM-enemy *GADAAZ-fusion, melting *GANIM AL-GADAZ-destroyer of enemies

**The Lord is intelligence personified. He protects the poor and the helpless and destroys the wicked.**

੯ ਸ਼ਰੀਅਤ ਪਰਸਤੋ ਫਜ਼ੀਲਤ ਮਆਬ
ਹਕੀਕਤ ਸ਼ਨਾਸੋ ਨਬੀ ਅਲ-ਕਿਤਾਬ

شریعت پرست و فضیلت مآب
حقیقت شناس و نبی الکتاب

**SHARI-AT PRAST-O FAZILAT M-AAB**
**HAKIKAT SHANAS-O NABI AL-KITAB**

*SHARI-AT-religious law *SHARI-AT PRAST- one who follows religion, the law, rules *FAZILAT-virtue, excellence *M-AAB- like, in the manner of * HAKIKAT-truth, reality *HAKIKAT SHANAS-who knows the truth *NABI-prophet *KITAB-book (here Koran-the holy book of Muslims)

**The Virtuous One gives justice to all. Nothing is hidden from Him. He is the inspiration of Koran.**

੧੦ ਕਿ ਦਾਨਿਸ਼ ਪੁਯੋਹ ਅਸਤ ਸਾਹਿਬ ਸ਼ਊਰ
ਹਕੀਕਤ ਸ਼ਨਾਸ ਅਸਤ ਜ਼ਾਹਿਰ ਜ਼ਹੂਰ

كہ دانش پژوہ است صاحب شعور
حقیقت شناس است ظاہر ظہور

**KI DAANISH PUYOH AST SAHIB SHA-OOR**
**HAKIKAT SHANAAS AST ZAHIR ZAHOOR**

*DANISH-knowledge, learning *PUYOH-searcher *SAHIB-master, lord *SHA-OOR- intelligent * HAKIKAT-truth, reality * SHANAAS-knows, familiar *ZAHIR-apparent, manifest *ZAHOOR-appearance

**The all-knowing Lord seeks the learned. He is aware of all happenings. He is present everywhere.**

੧੧ ਸ਼ਨਾਸਿੰਦਹ ਏ ਇਲਮੋ ਆਲਮ ਖ਼ੁਦਾਇ
ਕਸ਼ਾਇੰਦਹ ਏ ਕਾਰੇ ਆਲਮ ਕੁਸ਼ਾਇ

شناسندہ علم و عالم خدای
کشائیندہ کار عالم کشای

**SHANASINDEH-EH ILM-O AALAM KHUDA-E**
**KASHAA-INDEH-E KAR-E AALAM KUSHA-E**

*SHANASINDEH-one who knows(from SHANAAKHTAN-to know)*ILM-O-ALAM-secrets of the world(ILM-learning, knowledge,AALAM- world, universe) *KHUDA- God *KASHAA-IND-EH- one who moves/carries (from KASHEEDAN-to move, to carry)*KAR-E-AALAM- work of the world * KUSHA-E- moves it

**He has the knowledge of everything in this universe. All cosmos is moving as per His command**

੧੨ ਗੁਜ਼ਾਰਿੰਦਹ ਏ ਕਾਰੇ ਆਲਮ ਕਬੀਰ
ਸ਼ਨਾਸਿੰਦਹ ਏ ਇਲਮੋ ਆਲਮ ਅਮੀਰ

گزارندہ کار عالم کبیر
شناسندہ علم و عالم امیر

**GUZAARIND-EH-E KAR-E AALAM KABIR**
**SHANAAS-IND-EH ILM-O AALAM AMIR**

*GUZAARINDEH- the one who moves *KABIR- important, great*SHANAAS-INDEH-one who knows *ILM-O AALAM- the knowledge of world *AMIR-commander

**The great Lord is regulating everything in the world about which He has complete knowledge.**

੧੩ ਮਰਾ ਏਤਬਾਰ ਬਰ ਈਂ ਕਸਮੇ ਨੀਸਤ
ਕਿ ਏਜ਼ਦ ਗਵਾਹ ਅਸਤ ਯਜ਼ਦਾਂ ਯਕੀਸਤ

مرا اعتبار بر این قسم نیست
کہ ایزد گواہ است یزداں یکیست

**MARAA AITBAAR BAR EEN KASM-E NEEST**
**KE EIZAD GAVAH AST YAZDAN YAKEEST**

*MARAA- to me, mine * AITBAAR- trust, credibility *BAR- on, upon * EEN- this * KASM-oath * NEEST – is not (NA-no, IST-is)*KE- that *EIZAD-God *GAVAH -witness *YAZDAAN-God *YAKEEST-is one (YAK-one, IST-is)

**Aurangzeb! I have no trust in your oaths anymore. (You have written that) God is one and that He is witness (between us).**

੧੪ ਨਾ ਕਤਰਹ ਮਰਾ ਏਤਬਾਰੇ ਬਰੋਸਤ
ਕਿ ਬਕਸ਼ੀ ਵਾ ਦੀਵਾਨ ਹਮਹ ਕਿਜ਼ਬ ਗੋਸਤ

نہ قطرہ مرا اعتبار بروست
کہ بخشی و دیوان ھمہ کزب گوست

**NA KATREH MARAA AITBAAR-E BAR-OST**
**KI BAKSHI VA DEEWAN HAMEH KIZB GOST**

*NA- no, not *KATREH-drop, trickle *MARAA- mine * AITBAAR-trust * BAROST- is upon that (*BAR-on, upon *O-he, that, *IST- is)*BAKSHI- army general * DEEWAN-advisor *HAMEH-all, everyone * KIZB- lie *GOST-are telling (from GOFTAN- to tell)

**I don’t have trust even equivalent to a drop (of water) in your generals (who came to me with oaths on Koran that I will be given safe passage out of Anandgarh Fort). They were all telling lies**

੧੫ ਕਸੇ ਕਉਲੇ ਕੁਰਾਂ ਕੁਨਦ ਏਤਬਾਰ
ਹਮਾਂ ਰੋਜ਼ੇ ਆਖ਼ਰ ਸ਼ਵਦ ਮਰਦ ਖ਼ਵਾਰ

کس قول قراں کند اعتبار
ھماں روز آخر شود مرد خورا

**KASE KAUL-E KURAN KUNAD AITBAAR**
**HAMAN ROZ-E AKHIR SHAWAD MARD KHAWAR**

*KASE-any one *KAUL- promise *KURAN- sacred book of Muslims *KUNAD-does (from KARDAN-to do) *AITBAAR-trust *HAMAN – the same, that very *ROZ-day *AKHIR-in the end, at last *SHAWAD-becomes (from SHODAN-to become) * MARD-man *KHAWAR-miserable, wretched

**If anyone trusts (you) on your oath on Koran, that person is bound to be doomed in the end.**

੧੬ ਹੁਮਾ ਰਾ ਕਸੇ ਸਾਯਹ ਆਯਦ ਬ-ਜ਼ੇਰ
ਬਰੋ ਦਸਤ ਦਾਰਦ ਨਾ ਜ਼ਾਗੋ ਦਲੇਰ

هما را کس سایہ آید بزیر
بر و دست دارد نہ زاغ و دلیر

**HUMA RA KASE SAA-EH AAYAD B-ZER**
**BAR-O DAST DARAD NA ZAAG-O DALER**

*HUMA-the osprey,( the fabulous bird of good omen about whom It is said that if any one comes under its shadow, that person is showered with all the blessings ),*RA-particle denoting direct object *KAS—person, one,some body *SAA-EH- shadow *AAYAD-comes ( from AAMADAN-to come )* ZER-below *BARO- on that (*BAR-on, at *O-that) *DAST-hand *DARAD- has(from DAASTAN-to have )*ZAAG-crow *DALER-brave, bold

**If anyone comes under the shadow of Huma bird, no one can lay its hands on it-not even a brave crow.**

*Aurangzeb! I am under the protective shadow of Lord Himself, who has always saved me; you could not cause any harm to my person or even twist my single hair- verse ੪੪.*

੧੭ ਕਸੇ ਪੁਸ਼ਤ ਉਫਤਦ ਪਸੇ ਸ਼ੇਰ ਨਰ
ਨਾ ਗ਼ੀਰਦ ਬੁਜ਼ੋ ਮੇਸ਼ੋ ਆਹੂ ਗੁਜ਼ਰ

کس پشت اقتد پس شیر نر
نہ گیرد بز و میش و آھو گزر

**KAS-E PUSHT UFTAD PAS-E SHER NAR**
**NA GIRAD BUZ-O MEISH-O AHOO GUZAR**

*KASE-any one *PUSHT-back, rear *UFTAD-lies or sits down (from UFTADAN-to lie, to sit) *PAS-back, behind *SHER- tiger, lion *NAR- male *NA- no, not *GIRAD-catches (from GRIFTAN- to catch) * BUZ-goat *MEISH-female sheep * AHOO-deer, gazelle *GUZAR- to pass by

**If a man sits behind the back of a lion, neither anyone can catch him nor a goat or a sheep or a deer can even pass nearby**

*Aurangzeb! I stand in shadow of the Almighty, and your men who are like goats, sheep and deer could not harm me in spite of your deceptions*

੧੮ ਕਸਮ ਮੁਸਹਫ ਖ਼ਦਿਅਹ ਗਰ ਈਂ ਖ਼ੋਰਮ
ਨਾ ਫਓਜੇ ਅਜ਼ੀਜ਼ਮ ਰਾ ਸੁਮ ਅਫਗਨਮ

قسم مصحف خدعہ گر ایں خورم
نہ فوج عزیزم را سم افگنم

**KASAM MUS-HAF KHDI-EH GAR EEN KHORAM**
**NA FAUJ-E AZIZ-AM RA SUM AFGANAM**

*KASAM-oath*MUS-HAF-Koran *KHDEH—deceit*GAR-if *EEN-this, this way *KHORAM-I eat (first person present of KHORDAN-to eat) NA-not *FAUJ-warriors *AZIZ-AM- my beloved *SUM AFGANAM – to become lame (proverb)

**If I had deceived by taking oath on Koran like the way you have done, I would not have brought my dear fighters to this position of disadvantage (by bringing them out of Anandgarh fort)**

**IN VERSES FROM 19 TO 41 BELOW, GURUJI GIVES AN ACCOUNT OF THE BATTLE OF CHAMKAUR FOUGHT ON 22 DECEMBER 1704 AND THE REASONS THAT FORCED HIM TO TAKE UP THE SWORD AGAINST THE MUGHAL FORCES AND HILL CHIEFS**

੧੯ ਗੁਰਸਨਹ ਚਿ ਕਾਰੇ ਕੁਨਦ ਚਿਹਲ ਨਰ
ਕਿ ਦਹ ਲਕ ਬਰਆਯਦ ਬਰੋ ਬੇ ਖ਼ਬਰ

گرسنہ چہ کار کند چهل نر
کہ دہ لک برآید برو بی خبر

**GURESNEH CHI KAR-E KUNAD CHEHAL NAR**
**KI DEH LAK BAR AAYAD BAR-O BE-KHABAR**

*GURESNEH- hungry *CHI-what *KAR- work *KUNAD-do (third person present of KARDAN-to do) *CHEHAL-forty *NAR-men *KI-when *DEH LAK- ten lac * BAR- upon *"O"-them * AAYAD- come (third person present of AAMADAN- to come)*BE-KHABAR-with surprise

**What can forty hungry men do, when suddenly ten-lac strong army pounces upon them?**

੨੦ ਕਿ ਪੈਮਾਂ ਸ਼ਿਕਨ ਬੇਦਰੰਗ ਆਮਦੰਦ
ਮਿਯਾਂ ਤੇਗ਼ੋ ਤੀਰੋ ਤੁਫੰਗ ਆਮਦੰਦ

کہ پیماں شکن بے درنگ آمدند
میاں تیغ و تیر و تفنگ آمدند

**KE PEIMAN SHIKAN BE-DRANG AAMDAND**
**MI-AAN TEG-O TEER-O TUFANG AAMDAND**

*PEIMAN-promise *SHIKAN-breaker*BE-DRANG-without delay, suddenly *AAMDAND-they came (third person past plural of AAMADAN- to come) *MI-AAN-inside(battle field) *TEG-sword *TEER-arrows *TUFANG-gun

**That the promise breakers launched a surprise attack with their swords and arrows and guns.**

੨੧ ਬਾ ਲਾਚਾਰਗੀ ਦਰਮਿਯਾਂ ਆਮਦਮ
ਬਾ ਤਦਬੀਰ ਤੀਰੋ ਕਮਾਂ ਆਮਦਮ

با لاچارگی درمیاں آمدم
با تدبیر تیر و کماں آمدم

**BA LACHAARGI DARMIAN AAMDAM**
**BA TADBIR TEER-O KAMAAN AAMDAM**

* BA-with *LACHAARGI- helplessness *DAR-in, at *MIAN-field (battle field) *AAMDAM- I came (first person past of AAMADAN- to come )*TADBIR-plan, tact *TEER- arrows *KAMAAN- bow

**It was out of sheer helplessness that I came in the battle field. (Having thus decided) I came with all the battle plans and munitions.**

੨੨ ਚੂੰ ਕਾਰ ਅਜ਼ ਹਮਹ ਹੀਲਤੇ ਦਰ ਗੁਜ਼ਸ਼ਤ
ਹਲਾਲ ਅਸਤ ਬੁਰਦਨ ਬ ਸ਼ਮਸ਼ੀਰ ਦਸਤ

چوں کار از ھمہ حیلت درگزشت
حلال است بردن بہ شمشیر دست

**CHUN KAR AZ HAMEH HEELAT-E DAR GUZASHT**
**HALAL AST BURDAN B-SHAMSHIR DAST**

*CHUN-since, as, when *KAR- work, affair*AZ- from *HAMEH-all, every *HEELAT -stratagem *DAR GUZASHT- to pass away (are exhausted) *HALAL- legitimate *AST- is * BURDAN- to take *SHAMSHEER-sword *DAST- hand

**When all the stratagem employed for (solving) a problem are exhausted, (only) then taking your hand to the sword is legitimate.**

*This is the most quoted verse of Zafarnama. 300 years ago, Guru Gobind Singh Ji had laid down the circumstances when a person or a nation can pick up the sword against the other*

੨੩ ਚਿ ਕਸਮੇ ਕੁਰਾਂ ਮਨ ਕੁਨਮ ਏਤਬਾਰ
ਵਗਰਨਾ ਤੁ ਗੋਈ ਮਨ ਈਂ ਰਾਹ ਚਿਕਾਰ

چہ قسم قرآں من قند اعتبار
وگرنہ تو گوی من ایں راہ چہ کار

**CHE KASM-E KURAN MAN KUNAM AITBAAR**
**VAGARNA TU GOI MAN EEN RAH CHI-KAR**

*CHE- what *KASM-oath* MAN-me *KUNAM-I do (first person present of KARDAN- to do) *AITBAAR-trust, faith * VAGARNA- otherwise*TU- you * GOI- you tell (second person present of GUFTAN- to tell) *EEN- this* RAH-road, way *CHIKAR- what purpose (CHE- what,KAR-job, work)

**What trust can I have on your oath on Koran? Otherwise you tell why should I have taken this path (of taking up the sword).**

੨੪ ਨਾ ਦਾਨਮ ਕਿ ਈਂ ਮਰਦ ਰੋਬਾਈ ਪੀਚ
ਦਿਗਰ ਹਰਗਿਜ਼ ਈਂ ਰਾਹ ਨਿਯਾਯਮ ਬਹੀਚ

نہ دانم کہ این مرد روباہ پیچ
دگر ھر گز این راہ نیایم بہھیچ

**NA DAANAM KI EEN MARD ROBAH-E PEECH**
**DIGAR HARGIZ EEN RAH NIYAYAM B-HEECH**

*NA-not* DAANAM-I know (first person present of DAANISTAN-to know)*EEN- this *MARD-man *ROBAH-fox *PEECH-winding, coiling (complicated, cunning) *DIGAR-other, another *HARGIZ- never, ever *EEN-this*RAH- way *NIYA-YAM- not come (NI- no, not AAYAM- I come- form AAMADAN) *HEECH- at all, never,

**I do not know that this person (Aurangzeb) is cunning like a fox. Otherwise I would never have come to this place i.e. Chamkaur (by vacating Anandgarh on the false oaths of Aurangzeb and his men).**

੨੫ ਹਰਾਂ ਕਸ ਕਿ ਕਉਲੇ ਕੁਰਾਂ ਆਯਦਸ਼
ਨ-ਜ਼ਦ ਬਸਤਨੋ ਕੁਸ਼ਤਨੋ ਬਾਯਦਸ਼

ھر آں کس کہ کول کرآن آیدش
نزد بستنن و کشتن و بایدش

**HAR AAN KAS KI KAUL-E KORAAN AAYAD-ASH**
**NA ZAD BASTN-O KUSHTAN-O BAAYAD-ASH**

*HAR-AAN-KAS-any person *KI- who *KAUL- promise *KORAAN- religious book of Muslims * AAYAD-comes (third person present of AAMADAN- to come) *NA-no *ZAD- hit or strike (from ZADAN-to hit) *BASTAN –to tie, to fasten *KUSHTAN-to kill *BAAYAD –must

**If any person believes an oath on Koran, he should neither be tied (arrested) nor killed.**

੨੬ ਬ-ਰੰਗੇ ਮਗਸ ਸਿਯਾਹਪੋਸ਼ ਆਮਦੰਦ
ਬ-ਯਕ ਬਾਰਗੀ ਦਰ ਖ਼ਰੋਸ਼ ਆਮਦੰਦ

برنگ مگس سیاہ پوش آمدند
بیک بارگی در خروش آمدند

**B-RANG-E MAGAS SEE-AH POSH AAMDAND**
**B-YAK BARGI DAR KHAROSH AAMDAND**

*B-RANG-E- coloured *MAGAS- flies *SEE-AH POSH- dressed in black *B-YAK BARGI- at the same time *AAMDAND-they came (third person past of AAMADAN-to come)*DAR- in( battle field )*KHAROSH-uproar

**They (the enemy) dressed in black and like flies came suddenly with great uproar**

੨੭ ਹਰਾਂ ਕਸ ਜ਼ ਦੀਵਾਰ ਆਮਦ ਬਿਰੂੰ
ਬ-ਖ਼ੁਰਦਨ ਯਕੇ ਤੀਰ ਸ਼ੋਦ ਗ਼ਰਕੇ ਖ਼ੂੰ

ھر آں کس ز دیوار آمد بروں
بخوردن یک تیر شد غرق خوں

**HAR AAN KAS Z DEEWAR AAMAD BEROON**
**B-KHURDAN YAK-E TEER SHOD GARK-E KHOON**

*HAR- every *AAN- that *KAS- person *Z- from *DEEWAR-wall *AAMAD-came (third person past of AAMADAN- to come)*BEROON- outside *KHURDAN- to eat , drink, to take *YAK-one *TEER-arrow *SHOD-became (third person past of SHODAN- to become) *GARK- drown, submerge * KHOON-blood

**Any person who came out from behind the wall, took one arrow (on his body) and was submerged in blood.**

੨੮ ਕਿ ਬੇਰੂੰ ਨਿਆਮਦ ਕਸੇ ਜ਼ਾਨੇ ਦੀਵਾਰ
ਨਾ ਖ਼ੁਰਦੰਦ ਤੀਰ ਵ ਨਾ ਗੁਸ਼ਤੰਦ ਖ਼ਵਾਰ

کہ بیروں نیامد کس زان دیوار
نہ خوردند تیر و نہ گشتند خوار

**KE BEROON NI-AAMAD KAS-E ZAAN-E DEEWAR**
**NA KHURDAND TEER VA NA GUSHTAND KHAWAAR**

*KE- that*BEROON-outside *NI-AAMAD –did not come (NI-no, AAMAD-third person past of AAMDAN- to come) *KAS- person *ZAAN- from that *DEEWAR- wall *KHURDAND- ate or took or was struck (third person past of KHORDAN-to eat) *TEER-arrow *VA-and *NA- not*GUSHTAND-turned (third person past of GUSHTAN-to turn, to revolve) *KHAWAAR- miserable, wretched

**Any person who did not come out from (behind) that wall, did not take an arrow and (hence) did not become miserable (die).**

੨੯ ਚੁ ਦੀਦਮ ਕਿ ਨਾਹਰ ਬਿਆਮਦ ਬ-ਜੰਗ
ਚਸ਼ੀਦਹ ਯਕੇ ਤੀਰੇ ਮਨ ਬੇਦਰੰਗ

چو دیدم کہ ناھر بیامد بجنگ
چشیدہ یک تیر من بیدرنگ

**CHU DEEDAM KE NAHAR BI-AAMAD B-JUNG**
**CHASHEEDEH YAK-E TEER-E MANN BE-DRANG**

*CHU-when, since *DEEDAM-I saw (first person past of DEEDAN-to see)*KE-that *NAHAR- name of the general of Aurangzeb's forces *BI-AAMAD-came (AAMAD-third person past of AAMDAN-to come)*B-JUNG-

for the battle *CHASHEEDEH-tasted (from CHASHEEDAN- to taste) *YAK-one*TEER –arrow *MAN-I, mine *BE-DRANG-immediately

**When I saw that Nahar had come out from behind the wall for battle, he immediately took one of my arrows on himself (and died)**

੩੦ ਹਮ ਆਖ਼ਰ ਗੁਰੇਜ਼ਦ ਬ-ਜਾਏ ਮੁਸਾਫ
ਬਸੇ ਖ਼ਾਨਾਂ ਖ਼ੁਰਦੰਦ ਬੇਰੂੰ ਗ਼ਜ਼ਾਫ

ہم آخر گریزد بجای مصاف
بسی خاناں خوردند بیروں گزاف

**HAM AAKHIR GUREZAD B-JAAYE MUSAF**
**BA-SE KHANAA KHURDAND BEROON GAZAF**

*HAM- also *AAKHIR-last end *GUREZAD-running away, fleeing (from GUREKHTAN- to run away) *B-JAAYE-from that place (battle field)*MUSAF- battle, combat, fight *BA-SE-many *KHAN-the Afghans *KHURDAND- ate (third person past plural of KHORDAN-to eat)*BEROON-outside *GAZAF-idle talk, exaggeration

**Many Afghans who used to tell tall stories (about their bravery) also ran away from the battlefield.**

੩੧ ਕਿ ਅਫਗਾਨ ਦੀਗਰ ਬਿਆਮਦ ਬ-ਜੰਗ
ਚੁ ਸੈਲੇ ਰਵਾਂ ਹਮਚੁ ਤੀਰੋ ਤੁਫੰਗ

کہ اقغان دیگر بیامد بجنگ
چوں سیل رواں ہمچو تیر و تفنگ

**KE AFGAAN DEEGAR BI-AAMAD B-JUNG**
**CHU SEIL-E RAWAAN HAMCHU TEER-O TUFANG**

*KE-that *AFGAAN-Pathaan *DEEGAR-other, another, more *BI-AAMAD-came (AAMAD-third person past of AAMADAN-to come)*B-JUNG- for battle*CHU-when, since *SEIL-flood *RAWAAN-flowing *HAMCHU-like *TEER-O-TUFANG- arrows and (bullets of) guns

**That large number of other afgans came for the battle like a flood of arrows and bullets**

*According to some transltations "one more Afgaan came for the battle". This is erroneous view since one person cannot be compared to a "flood". The word "deegar" means "another" as well as "more"*

੩੨ ਬਸੇ ਹਮਲਹ ਕਰਦੰਦ ਬ-ਮਰਦਾਨਗੀ
ਹਮ ਅਜ਼ ਹੋਸ਼ਗੀ ਹਮ ਜ਼ ਦੀਵਾਨਗੀ

بس حملہ کردند با مردانگی
ہم از ہوشگی ہم ز دیوانگی

**BA-SE HAMLEH KARDAND B-MARDANGI**
**HAM AZ HOSHGI HAM Z DEEWANGI**

*BA-SE-many *HAMLEH-attack * KARDAND- they did (third person past plural of KARDAN-to do) *MARDANGI- bravely *HAM-also *AZ-of, from *HOSHGI-intelligently *DEEWANGI-insanity, madness

**They launched many a brave attacks. (However) some of these (attacks) were intelligently launched but some were sheer madness.**

੩੩ ਬਸੇ ਹਮਲਹ ਕਰਦੰਦ ਬਸੇ ਜ਼ਖ਼ਮ ਖ਼ੁਰਦ
ਦੁ ਕਸ ਰਾ ਬ-ਜਾਂ ਕੁਸ਼ਤੋ ਜਾਂ ਹਮ ਸਪੁਰਦ

بسی حملہ کردند بسی زخم خورد
دو کس را بجاں کشت و جاں ہم سپرد

**BAS-E HAMLEH KARDAND BAS-E ZAKHM KHURD**
**DO KAS RA B-JAN KUSHT-O JAAN HAM SPURD**

*BASE- many *HAMLEH-attacks *KARDAND- they did (third person past plural of KARDAN- to do) *KHURD- ate, took (third person past of KHURDAN-to take, to eat) *DO-two *KAS-persons *JAAN-life *HAM-also *KUSHT-killed (third person past of KUSHTAN-to kill)*SPURD-entrusted (third person past of SPURDAN-to pledge)

**They launched many attacks and they took many wounds upon themselves. They killed two (of my) men and also gave their own lives as well.**

੩੪ ਕਿ ਆਂ ਖ਼ਵਾਜਾ ਮਰਦੂਦ ਜ਼ ਸਾਯਹ ਦੀਵਾਰ
ਬ-ਮੈਦਾਨ ਨਿਆਮਦ ਬ-ਮਰਦਾਨਾ ਵਾਰ

کہ آں خواجہ مردود ز سایہ دیوار
بمیداں نیامد بہ مردانہ وار

**KE AAN KHWAJA MARDOOD SAA-EH DEEWAR**
**B-MEIDAN NI-AAMAD B-MARDAANA VAAR**

*KI- who *AAN-that *KHAWAJA- name of the general of Auranzeb’s army *MARDOOD-rejected, shameless, coward *SAA-EH- shadow *DEEWAR-wall *B-MEIDAN- in the battle field *NI-AAMAD- did not come (NI-no, AAMAD-third person past of AAMADAN-to come) *B-MARDAANA- with courage *VAAR-suffix to words denoting “like”*MARDAANA VAAR-like a brave man

**That coward Khawaja ( who was hiding behind the wall ) did not come out in the battlefield like a brave man**

੩੫ ਦਰੇਗਾ ਅਗਰ ਰੂਏ ਓ ਦੀਦਮੇ
ਬ-ਯਕ ਤੀਰ ਲਾਚਾਰ ਬਖ਼ਸ਼ੀਦਮੇ

دریگا اگر روی او دیدم
بیک تیر لاچار بخشیدم

**DAREGA AGAR ROO-E O DEEDAM-E**
**B-YAK TEER LAACHAR BAKHSHEEDAM-E**

*DAREGA-alas! Pity! *AGAR-if *ROO-E- face * DEEDAM- I had seen (first person past of DEEDAN-to see) *B-YAK TEER –with one arrow *LAACHAAR- helpless (death) * BAKHSHEEDAM- granted, condoned (first person past of BAKHSHEEDAN-to give, grant, condone)

**Alas! If I had seen his (Khawaja's) face, I would have sent him to the other world just with one arrow.**

੩੬ ਹਮਾਖ਼ਰ ਬਸੇ ਜ਼ਖ਼ਮ ਤੀਰੋ ਤੁਫੰਗ
ਦੁ ਸੂਏ ਬਸੇ ਕੁਸ਼ਤਹ ਸ਼ੋਦ ਬੇਦਰੰਗ

ہم آخر بسی زخم تیر و تفنگ
دو سوی بسی کشتہ شد بیدرنگ

**HAM AAKHAR BA-SE ZAKHM TEER-O TUFANG**
**DO SU-E BA-SE KUSHTEH SHOD BE-DRANG**

*HAM-also *AAKHIR- last, end, final* BA-SE- many *ZAKHM-wounds *TEER-O TUFANG- arrows (and bullets of ) guns * DO-two, both *SU-E- sides, directions *KUSHTEH –killed *SHOD-became (second person past of SHODAN- to become, to happen)*BE-DRANG-quickly

**In the end many fighters from both sides died quickly after being wounded by arrows and bullets**

੩੭ ਬਸੇ ਬਾਨ ਬਾਰੀਦ ਤੀਰੋ ਤੁਫੰਗ
ਜ਼ਮੀਂ ਗਸ਼ਤ ਹਮਚੁ ਗੁਲੇ ਲਾਲਹ ਰੰਗ

بسی بان بارید تیر و تفنگ
زمیں گشت ہمچو گل لالہ رنگ

**BA-SE BAAN BAA-REED TEER-O TUFANG**
**ZAMIN GASHT HAMCHU GUL-E LALEH RANG**

*BA-SE- many *BAAN-arrows *BAA-REED-rained (third person past of BAAREEDAN- to rain) *TEER-O TUFANG- arrows and (bullets of) guns *ZAMIN- the earth (battle field) *GASHT- turned (third person past of GASHTAN-to become)*HAMCHU-like,as if*GUL-flower *LAL-EH-red tulip (found in Afghanistan)*RANG- colour

**Many arrows and bullets rained and the battlefield turned red (with blood) like the red coloured *laaleh* ( tulip ) flowers.**

*Guru Ji had just 40 fighters with him when the battle started. If the balltle field had turned red with blood, most of the dead must be from the Mughal forces. This speaks about the fighting capabilities, courage and bravery of the defenders of Chamkaur.*

੩੮ ਸਰੋ ਪਾਇ ਅੰਬੋਹ ਵ ਚੰਦਾਂ ਸ਼ੁਦਹ
ਕਿ ਮੈਦਾਂ ਪੁਰ ਅਜ਼ ਗੋਈ ਚੋਗਾਂ ਸ਼ੁਦਹ

سرو پای انبوه و چنداں شده
کہ میدان پر از گوی چوگاں شده

**SAR-0 PAA-E ANBOH VA CHANDAAN SHUD-EH**
**KI MEIDAAN PUR AZ GOI CHOGAN SHUD-EH**

*SAR-heads *PAA-legs, feet *ANBOH-abundant, multitude *V-and *CHANDAAN-so many *SHUD-became (third person past of SHODAN- to become) *KI- that *MEIDAAN-ground (battlefield) *PUR-filled *AZ-of *GOI –sphere, ball *CHOGAN- sticks

**The battlefield was full of (severed) heads and legs, which gave the impression as if these were balls and sticks.**

*If the battle field was full of severed heads and legs (which could not be counted), it again reflects on the heavy price the Mughal forces had to pay at the hands of the defenders of Chamkaur.*

੩੯ ਤਰੰਕਾਰ ਤੀਰੋ ਤਰੰਗੇ ਕਮਾਂ
ਬਰਆਮਦ ਯਕੇ ਹਾਇ ਹੂ ਅਜ਼ ਜਹਾਂ

ترنکار تیر و ترنگ کماں
بر آمد یکی ھای ھو از جھاں

**TARANKAAR TEER-O TARANG-E KAMAAN**
**BAR-AAMAD YAK-E HAI-HU AZ JAHAN**

*TARANKAAR- whizzing sound (when an arrow is fired through the air) *TARANG- twanging sound (when the bow string vibrates after an arrow is fired)*KAMAAN-bow *BAR-AAMAD-came, arose (third person past of BAR-AAMDAN-to come, to swell)*YAK-E-one *HAI-HU-noisy cries *AZ-from*JAHAN-the world, the battle field

**The whizzing of arrows and vibrations of the strings of bows produced huge commotions. And cries of "hai-hu" were coming from the whole battle field.**

੪੦ ਦਿਗਰ ਸ਼ੋਰਸ਼ੇ ਕੈਬਰੇ ਕੀਨਹ ਕੋਸ਼
ਜ਼ ਮਰਦਾਨੇ ਮਰਦਾਂ ਬਰੂੰ ਰਫਤ ਹੋਸ਼

دگر شورش کیبر کینہ کوش
ز مردان مرداں بروں رفت ھوش

**DIGAR SHORASH-E KAIBAR-E KEENEH KOSH**
**Z MARDAAN-E MARDAAN BAROON RAFT HOSH**

*DIGAR-others *SHORASH- shouts, noises *KAIBAR-arrows *KEENEH-animosity, rancour *KOSH- try *KEENEH KOSH-hateful, dreadful *MARDAAN-E MARDAAN-brave, courageous *BAROON-outside, out*RAFT-went (third person past of RAFTAN-to go)*HOSH-intelligence ,comprehension

**And the dreadful noises of weapons had their affect on the bravest of brave men who gave the impression as if they had lost their mental balance**

੪੧ ਹਮ ਆਖ਼ਰ ਚਿ ਮਰਦੀ ਕੁਨਦ ਕਾਰਜ਼ਾਰ
ਕਿ ਬਰ ਚਿਹਲ ਤਨ ਆਯਦਸ਼ ਬੇਸ਼ੁਮਾਰ

هم آخر چہ مردی کند کارزار
کہ بر چهل تن آیدش بیشمار

**HAM AAKHAR CHE MARDI KUNAD KARZAAR**
**KI BAR CHEHAL TAN AAYAD-ASH BE-SHUMAR**

*HAM-AAKHIR-at last, end *CHE- what *MARDI-bravery *KUNAD-can do (third person present of KARDAN - to do) *KAR-ZAAR-battle, combat *KI- that *BAR-at, upon *CHEHAL-forty *TAN-person *AAI-DASH-come upon (AAYAD-third person present of AAMADAN-to come) *BE-SHUMAR-countless

**And finally what could the bravery of my forty warriors do in battle when countless of these (Afghans) fell upon them.**

*There is a hint here that by the evening, most of the defenders had attained martyrdom. Why did'nt the enemy finish the job? The only plausible explanation can be that they were under the impression that there was still a large force inside the garhi. As the night fell, they must have retired to take on the remainder forces in the morning.*

੪੨ ਚਰਾਗ਼ੇ ਜਹਾਂ ਚੂੰ ਸ਼ੁਦਹ ਬੁਰਕਾ ਪੋਸ਼
ਸ਼ਾਹੇ ਸ਼ਬ ਬਰਆਮਦ ਹਮਹ ਜਲਵਾ ਜੋਸ਼

چراغ جہاں چوں شده برقع پوش
شاه شب برآمد همہ جلوه جوش

**CHIRAG-E JAHAAN CHUN SHOD-E BURKA POSH**
**SHAH-E SHAB BAR-AAMAD HAMEH JALWA JOSH**

*CHIRAG-lamp*JAHAN-the world*CHIRAG-E JAHAN- the sun *CHUN- since *SHOD-became (past of SHODAN-to become)*BURKA-cover *POSH- to wear*BURKA POSH- wore a cover (had set) *SHEH- shah, king * SHAB- night* SHAH-E-SHAB-king of the night (darkness) *BAR-AAMAD-came, arrived (past of BAR-AAMADAN- to come, arrive) *HAMEH- all *JALWA- manifestation, appearance*JOSH- boil *JALWA JOSH-displaying all its glory

**When the lamp of the world (the Sun) had covered itself (had set), the king of the night (the darkness) came out with all its glory (it became pitch dark).**

*Through this verse, Guru Ji has described the night scene when he came out of the Chamkaur Garhi. Some people have translated " Shah-e Shab "to mean "the moon". This will imply that when Guru Ji came out of the Garhi, the night sky was bright with moonlight; that would have made his escape extremely difficult. Hence "Shah-E Shab" the "king of the night" has been translated as "darkness".*

੪੩ ਹਰਾਂ ਕਸ ਕਿ ਕਉਲੇ ਕੁਰਾਂ ਆਯਦਸ਼
ਕਿ ਯਜ਼ਦਾ ਬਰੋ ਰਹਨੁਮਾਂ ਆਯਦਸ਼

هر آں کس کہ قول قراں آیدش
کہ یزداں برو رهنما آیدش

**HAR AAN KAS KI KAUL-E KURAN AAI-DASH**
**KI YAZDAN BAR-O REHNUMA AAIDASH**

*HAR AAN KAS- every person *KI-who * KAUL-promise *AAYAD-ASH- has come (AAYAD-third person present of AAMADAN-to come,) *KI-when *YAZDAN-God, Lord *BAR-O- at him, on him *REHNUMA- guide, leader

**God becomes guide of any person who trusts someone's oath taken on the holy Koran.**

*Aurangzeb! God helped me in coming out of Chamkaur Garhi because I had trusted your earlier oaths that were based on holy Koran.*

੪੪ ਨਾ ਪੇਚੀਦਹ ਮੂਏ ਨਾ ਰਨਜੀਦਹ ਤਨ
ਕਿ ਬੇਰੂੰ ਖ਼ੁਦ ਆਵੁਰਦ ਦੁਸ਼ਮਨ ਸ਼ਿਕਨ

نہ پیچیدہ موی نہ رنجیدہ تن
کہ بیروں خود آورد دشمن شکن

**NA PECHEEDEH MU-E NA RANJEEDAH TAN**
**KI BEROON KHUD AAWURD DUSHMAN SHIKAN**

*NA- no, not *PECHEEDEH- twisted *MU-E- hair *RANJEEDAH- offended, affronted * TAN- body * NA RANJEEDAH TAN- no harm done to my person *BEROON- out, outside *KHUD- (God) Himself * AAWURD- brought (third person past of AAWURDAN-to bring)*SHIKAN-twist *DUSHMAN SHIKAN-twisted (killed) the enemy

**And so without a scratch on my body or twist of my hair, Lord Himself brought me out(of the Chamkaur siege) after destroying the enemy.**

੪੫ ਨਾ ਦਾਨਮ ਕਿ ਈਂ ਮਰਦ ਪੈਮਾਂ ਸ਼ਿਕਨ
ਕਿ ਦੌਲਤ ਪਰਸਤ ਅਸਤ ਈਮਾਂ ਫਿਕਨ

نہ دانم کہ ایں مرد پیماں شکن
کہ دولت پرست است ایماں فکن

**NA DAANAM KI EEN MARD PAIMAAN SHIKAN**
**KE DAULAT PRAST AST EEMAAN FIKAN**

*NA-no *DAANAM- I know (first person present of DAANISTAN -to know) *KE-that*EEN-MARD- this man(Aurangzeb)*PAIMAAN-SHIKAN-promise breaker(PAIMAAN-promise,SHIKAN-twist,fold)*DAULAT PRAST-worshiper of wealth (DAULAT-wealth ,PRAST-worshiper) *AST-is *EEMAAN-faith * FIKAN-(from FIKANDAN- to throw)

**Aurangzeb! I did not know that you are a perjurer; that you are mere worshipper of wealth and breaker of your faith**

੪੬ ਨਾ ਈਮਾਂ ਪਰਸਤੀ ਨਾ ਅਉਜ਼ਾਇ ਦੀਂ
ਨਾ ਸਾਹਿਬ ਸ਼ਨਾਸੀ ਮੋਹੱਮਦ ਯਕੀਂ

نہ ایماں پرسی نہ اوظاع دیں
نہ صاحب شناسی محمد یقیں

**NA EEMAN PRASTI NA AUZAA-E DEEN**
**NA SAHIB SHANAASI MOHAMMED YAKEEN**

* NA- no, not *EEMAN PRASTI-worshipping of faith *AUZAAE-manner,condition,*DEEN-religion, faith *AUZAA-E DEEN- manner of (knowing) the religion *SAHIB-God *SHANAS- is knowing (used as suffix) *SAHIB SHANAAS- one who understands God *MOHAMMED- Prophet of Muslims *YAKEEN-conviction, faith

**You neither follow the teachings of Islam nor you understand its meaning. You do not know the ways of the Lord nor you have any faith in Prophet Mohammed.**

੪੭ ਹਰਾਂਕਸ ਕਿ ਈਮਾਂ ਪਰਸਤੀ ਕੁਨਦ
ਨਾ ਪੈਮਾਂ ਖ਼ੁਦਸ਼ ਪੇਸ਼ੋ ਪਸਤੀ ਕੁਨਦ

ہر آں کس کہ ایماں پرستی کند
نہ پیماں خودش پیش و پستی کند

**HAR AAN KAS KI EEMAAN PRASTI KUNAD**
**NA PEIMAAN KHUDASH PEISH-O PASTI KUNAD**

*HAR AAN KAS - every person , any person *KI-who *EEMAAN PRASTI- is following the faith *KUNAD-does (first person present of KARDAN-to do)*PEIMAAN- promise *KHUD-ASH- he himself (KHUD-self) *PEISH-front, forward *PASTI-behind, back

**Any believer of his faith, will not look here and there (while fulfilling) his own promises**

੪੮ ਕਿ ਈਂ ਮਰਦ ਰਾ ਜ਼ੱਰਾ ਏਤਬਾਰੇ ਨੀਸਤ
ਚਿ ਕਸਮੇ ਕੁਰਾਂ ਅਸਤ ਯਜ਼ਦਾਂ ਯਕੀਸਤ

کہ ایں مرد را زرہ اعتبار نیست
چہ قسم قراں است یزداں یکیست

**KE EEN MARD RA ZARRA EITBAAR-E NEEST**
**CHI KASM-E KURAN AST YAZDAAN YAKEEST**

*KE-that *EEN MARD- this man (Aurangzeb) *ZARRA-particle*RA-particle as a sign of direct object *EITBAAR- turst *NEEST-is not (NA+IST) *CHI-what *KASM-E KURAN-oath on Kuran *YAZDAAN-God, Lord *YAKEEST- is one (YAK-one ,IST -is )

**This man (Aurangzeb) cannot be trusted even equivalent of a speck of sand and who swears by Koran as well as by One God.**

੪੯ ਚੁ ਕਸਮੇ ਕਰਾਂ ਸਦ ਕੁਨਦ ਇਖ਼ਤਿਆਰ
ਮਰਾ ਕਤਰਹ ਨਾਯਦ ਅਜ਼ੋ ਏਤਬਾਰ

چہ قسم قراں صد کند اختیار
مرا قطرہ نايد ازو اعتبار

**CHUN KASME KURAN SAD KUNAD IKHTI-AAR**
**MRAA KATREH NA-YAD AZ-O EIT-BAAR**

*CHUN-since, when *KASME KURAN-oath on Kuran *SAD-hundred *KUNAD-does (third person present of KARDAN-to do)*IKHTI-AAR-jurisdiction, option, free will *MRAA-me *KATREH-drop *NA-YAD-does not come,does not become (NI-no, AAYAD-third person present of AAMADN-to come)*AZ-from, with, by *EIT-BAAR-trust

**(So now) if you swear hundred times on the Koran, I do not have trust in you even equivalent to a drop of water.**

੫੦ ਅਗਰਚਹ ਤੁਰਾ ਏਤਬਾਰ ਆਮਦੇ
ਕਮਰ ਬਸਤਹ ਏ ਪੇਸ਼ਵਾਜ਼ ਆਮਦੇ

اگرچہ ترا اعتبار آمد
کمر بستہ پیشواز آمد

**AGARCHEH TURA EIT-BAAR AAMAD-E**
**KAMAR BASTEH-E PESH-VAAZ AAMAD-E**

*AGARCHEH-although, if *TURA-thee, thine, to you *EIT-BAAR-trust* AAMAD-had come (third person past of AAMADAN-to come)*KAMAR-waist, girdle *BASTEH-closed, fastened *PESH-VAAZ- welcome, going out to meet

**If you had trust in me, you would have come to meet me personally.**

੫੧ ਕਿ ਫਰਜ਼ ਅਸਤ ਬਰ ਸਰ ਤੁਰਾ ਈਂ ਸੁਖ਼ਨ
ਕਿ ਕਉਲੇ ਖ਼ੁਦਾ ਅਸਤ ਕਸਮ ਅਸਤ ਮਨ

کہ فرض است بر سر ترا ایں سخن
کہ قول خدا است قسم است من

**KE FARZ AST BAR SAR TURA EEN SUKHAN**
**KE KAUL-E KHUDA AST KASM AST MAN**

*KE-that*FARZ-incumbent*BAR-at, on*SAR-head*TURA-thee,thine, to you *BAR SAR TURA- on your head, on you *EEN-this *SUKHAN-word, talk *KAUL-E KHUDA- promise given to God * KASAM AST MAN- I say it on oath

**It is incumbent on you now to keep your word. You had given word in the name of God and had said,"I swear"(to keep your word of coming and meeting me personally)**

੫੨ ਅਗਰ ਹਜ਼ਰਤੇ ਖ਼ੁਦ ਸਤਾਦਹ ਸ਼ਵਦ
ਬ-ਜਾਨੋ ਦਿਲੇ ਕਾਰ ਵਾਜ਼ਹ ਬਵਦ

اگر حضرت خود ستاده شود
بجان و دل کار واضح بود

**AGAR HAZRAT-E KHUD SITAD-EH SHAWAD**
**B-JAAN-O DIL-E KAR VAAZEH BAWAD**

*AGAR-if*HAZRAT-execellency, highness, majesty *KHUD-self *SITAD-EH-standing (from SITAADAN-to stand) *SHAWAD- becomes (from SHODAN-to become)*KHUD SITADEH SHAWAD-stand yourself, be present yourself *B-JAAN-with life *DIL-heart *KAR-work, job *VAAZEH- clear, obvious*BAWAD- will be (from BOODAN-to be )

**If your majesty were present here, all actions undertaken so far would have been clarified (whatever has happened would be discussed)**

੫੩ ਸ਼ੁਮਾ ਰਾ ਕਿ ਫਰਜ਼ ਅਸਤ ਕਾਰੇ ਕੁਨੀ
ਬ-ਮੂਜਬ ਨਵਿਸ਼ਤਹ ਸ਼ੁਮਾਰੇ ਕੁਨੀ

شما را کہ فرض است کار کنی
بموجب نوشتہ شمار کنی

**SHUMA RA KI FARZ AST KAR-E KUNI**
**B-MOOJAB NIVESHTEH SHUMAAR-E KUNI**

*SHUMA-your*KI-that*FARZ-incumbent*AST-is*KAR-job, affair *KUNI-you do(second person present of KARDAN -to do)*MOOJAB-reason, cause *NIVISHTEH-written(from NIVISHTAN -to write)*SHUMAAR-numeration, reckoning

**It is incumbent on you to fulfil the task undertaken by you and stick to whatever you have written in your letter (about meeting me).**

*More details of the letter and the personal message of Aurangzeb are mentioned in the following verse*

੫੪ ਨਿਵਿਸ਼ਤਹ ਰਸੀਦੋ ਬ-ਗੁਫਤਨ ਜ਼ੁਬਾਂ
ਬ-ਬਾਯਦ ਕਿ ਈਂ ਕਾਰ ਰਾਹਤ ਰਸਾਂ

نوشتہ رسید و بگفتن زباں
بباید کہ ایں کار راحت رساں

**NIVISHTEH RASEED-O B-GUFTAN ZUBAAN**
**B-BAAYED KI EEN KAR RAAHAT RASAAN**

*NIVISHTEH-written letter(from NIVISHTAN -to write) *RASEED-has reached(third person past of RASEEDAN-to reach, to get to) *GUFTAN-to tell *ZUBAAN-tongue, speech *BAAYED-should *KAR-job,work *RAAHAT-comfortable, tranquil *RASAAN-bearer,communicator(from RASANDAN-to reach,to extend)

**I have received your communication and also heard your message (through your representative who met me here in Dina). You should now complete this task (of meeting me) that will usher in peace.**

*Guru Ji has referred to the visit of this representative in verse ੫੬.This was the third communication that Guru Ji had received from Aurangzeb; the earlier two were received while he was still at Anadgarh Fort about which reference has already been made. It is worth noting here about the physical state of Aurangzeb's health and political state of his empire. From 1681 onwards till his death in 1707, he was engaged in bitter military struggle against the Muslim rulers of Bijapur and Golconda States and the Marathas. Unable to achieve his military aims, he ultimately retired to Ahmednagar on 20 January 1706, weak in body and mind (He died there on 20 February 1707). At the old age of 90 when he was waiting for the summons of the Lord, he had realised the enormity of sins and crimes committed by him and his subordinates which is evident from the communications he sent to his sons during his last days. This third letter to Guru Ji must have been in response to that realisation.*

੫੫ ਹਮੂ ਮਰਦ ਬਾਯਦ ਸ਼ਵਦ ਸੁਖ਼ਨਵਰ
ਨਾ ਸ਼ਿਕਮੇ ਦਿਗਰ ਦਰ ਦਹਾਨੇ ਦਿਗਰ

ھمو مرد باید شود سخن ور
نہ شکم دگر در دھان دگر

**HAMU MARD BAA-YED SHAWAD SUKHANVAR**
**NA SHIKM-E DIGAR DAR DAHAAN-E DIGAR**

*HAMU-he also, he too (HAM-also, O- he) *MARD-man *BAA-YED-should *SHAWAD-become (third person present of SHODAN-to become)*SUKANVAR-eloquent,orator *SUKHANVAN SHOD -keeper of the word *SHIKM-belly, stomach *DIGAR-other (thing) *DAR-in, at *DAHAAN-mouth

**A man should keep his word. (He should not say) something with his mouth and (have) something else in his stomach.**

੫੬ ਕਿ ਕਾਜ਼ੀ ਮਰਾ ਗੁਫਤ ਬੇਰੂੰ ਨ-ਅਮ
ਅਗਰ ਰਾਸਤੀ ਖ਼ੁਦ ਬ-ਯਾਰੀ ਕਦਮ

کہ قاضی مرا گفت بیروں نہ ام
اگر راستی خود بیاری قدم

**KE KAZI MARAA GUFT BEROON-E NA-AM**
**AGAR RASTI KHUD B-YARI KADAM**

KI*that*KAZI-mediator, judge *MARAA-to me *GUFT-he told (third person past of GUFTAN -to tell )*BEROON-outside *NA-AM-I am not *AGAR-if *RASTI-truth,reality *KHUD-self *YAARI-friendship *KADAM-feet

**What your representative has said (I agree with that) and I am not out of it. If you are truthful, you will yourself come here in the spirit of friendship.**

੫੭ ਤੁਰਾ ਗਰ ਬ-ਬਾਯਦ ਆਂ ਕਉਲੇ ਕੁਰਾਂ
ਬ-ਨਜ਼ਦੇ ਸ਼ੁਮਾ ਰਾ ਰਸਾਨਮ ਹਮਾਂ

ترا گر بباید آں قول قراں
بہ نزد شما را رسانم ھماں

**TURA GAR B-BAAYED AAN KAUL-E KURAN**
**B-NAZD-E SHUMA RA RASAANAM HAMAAN**

*TURA-you *GAR-if *BAAYED-should *AAN-that * KAUL-E KURAN-word given on Kuran *NAZD-near *SHUMA-you *RASAANAM-deliver (first person present of RASAANDAN- to deliver) *HAMAAN-that very, the same

**Should you want, I can also have the copy of Quran delivered to you, which has the (false) written promises**

*Important agreements amongst people were usually written, on oath, on the blank pages of Koran to give them authenticity so that no one will renege on the promises made through a holy book. Here Guru Ji is referring to the oaths taken on Koran at Anandgarh fort*

੫੮ ਕਿ ਤਸ਼ਰੀਫ਼ ਦਰ ਕਸਬਹ ਕਾਂਗਰ ਕੁਨਦ
ਵਜ਼ਾਂ ਪਸ ਮੁਲਾਕਾਤ ਬਾਹਮ ਸ਼ਵਦ

کہ تشریف در قصبہ کانگڑ کند
وزاں پس ملاقات باھم شود

**KE TASHREEF DAR KASBEH KANGAR KUNAD**
**VAZAAN PAS MULAAKAT BAAHAM SHAWAD**

*KE-that*TASHREEF-word use as an honour for others *DAR-in,at*KANGAR-name of village where Guru Ji was staying *KUNAD-he does (third person present of KARDAN-to do) *VAZAAN-from that *PAS-back*MULAAKAT-meeting *BAHAM-together *SHAWAD-will happen(third person present of SHODAN-to happen)

**If your majesty visits Kangar village (where I am staying) then we both can meet each other**

੫੯ ਨਾ ਜ਼ੱਰਾ ਦਰ ਈਂ ਰਾਹ ਖ਼ਤਰਹ ਤੁਰਾਸਤ
ਹਮਹ ਕੌਮ ਬੀਰੜ ਹੁਕਮੇ ਮਰਾਸਤ

نہ ذرہ در ایں راہ خطرہ تراست
ھمہ قوم بیراڑ حکم مراست

**NA ZARRA DAR EEN RAH KHATREH TURAST**
**HAMEH KUAM-E BIRAD HUKM-E MARAST**

* NA-no, not *ZARRA-particle, speck *DAR- in, at *EEN-this *RAH-passage, road *KHATREH-danger *TURAST- to you is (TURA-you, AST-is) *HAMEH-all *KAUM-people * BIRAD-name of people about whom Guruji is referring to *HUKM-command *MARAAST- mine is (MARAA-me, AST-is)

**(If you come here) there will be no danger to your person at all since the Birad people (of Kangar area) are all under my command.**

੬੦ ਬੀਆ ਤਾ ਸੁਖ਼ਨ ਖ਼ੁਦ ਜ਼ਬਾਨੀ ਕੁਨਮ
ਬ-ਰੂਏ ਸ਼ੁਮਾ ਮਹਰਬਾਨੀ ਕੁਨਮ

بیا تا سخن خود زبانی کنم
بروی شما مهربانی کنم

**BI-AA TA B-MAN KHUD ZUBAANI KUNAM**
**B-ROO-E SHUMA MEHARBAANI KUNAM**

*BI-AA –come here ("bi"-as prefix represents imperative AA-first person present of AAMADAN-to come) * TA-as far as, up to (Kangar) *SUKHAN-speech *KHUD-self *ZUBAANI- oral (talk) *KUNAM- I do (first person present of KARDAN-to do) * ROO-E-face (to face) *SHUMA-you *MEHARBAANI- compassion

**Aurangzeb! Come here and I will talk to you face to face and I will show my compassion for you (by forgiving you for your past sins of taking false oaths on Koran)**

੬੧ ਯਕੇ ਅਸਬ ਸ਼ਾਯਸਤਹ ਏ ਯਕ ਹਜ਼ਾਰ
ਬੀਆ ਤਾ ਬ-ਗੀਰੀ ਬ-ਮਨ ਈਂ ਦਯਾਰ

یک اسپ شایستہ یک ھزار
بیا تا بگیری بہ من ایں دیار

**YAK-E ASB SHAYESTEH-E YAK HAZAAR**
**BI-AA TA B-GIRI B-MAN EEN DAYAAR**

*YAK- one *ASB- horse *SHAYESTEH-worthy, befitting *HAZAAR- one thousand *BI-AA- come here *B-MAN-from me *TA- as far as, up to (where Aurangzeb was staying ) *GIRI- take, receive ( second person present of GARIFTAN-to take, to receive) *EEN-this *DAYAAR- territory, area ( here Anandpur )

**(Aurangzeb! you have written to me) to bring one expensive horse whose cost should be one thousand and that in return I can take this territory of Anandpur.**

*This offer of Aurangzeb that might have been conveyed to Guru Ji by the Kazi (verse 56) can be seen in two contexts. One it could be a ploy to capture Guru Ji by deceit; Guru Ji has categorically rejected the idea of visiting Aurangzeb vide verse 88. Secondly it could be due to political considerations since Guru Ji, after moving back to Anandpur, would have remained militarily engaged with Hill Rajas who were showing signs of independence from the*

*Mughal rule thus mutually weakening them selves. In the absence of Guru Ji, the Hill Chiefs could become a formidable force.*

*Some translations have totally different meanings of this verse. According to some, Guru Ji had asked Aurangzeb to bring 1000 horses to him in Dina and in return could get that area from Guru JI. However this translation suffers from the infirmity that the opeing word "YAK-E"has not been taken into consideration. Still some have translated this verse as if Guru Ji is telling Aurangzeb that he (Guru Ji) has a rare horse in his collection of 1000 horses which he will let loose (a la Ashwamedha Yag of Hindu god Ram) and dared Auragzeb to catch it so that he (Guru JI) could engage with him in battle again.*

੬੨ ਸ਼ਾਹਨਸ਼ਾਹ ਰਾ ਬੰਦਹ ਏ ਚਾਕਰਮ
ਅਗਰ ਹੁਕਮ ਆਯਦ ਬ-ਜਾਂ ਹਾਜ਼ਰਮ

شہنشاہ را بندہ چاکرم
اگر حکم آید بجاں حاضرم

**SHAHAN-SHAH RA BANDEH-E CHAAKAR-AM**
**AGAR HUKM AA-YED B-JAAN HAAZAR-AM**

*SHAHAN-SHAH- king of kings (God) * RA- of, from *BANDEH- slave, servant *AGAR-if *HUKM-order, command *AA-YED-comes (third person present of AAMADAN-to come) *B-JAAN-life*CHAAKAR- servant *HAAZAR-present

**I am the menial servant of the Lord; I will come to your court only if He commands me to do so**

੬੩ ਅਗਰਚਿਹ ਬਿ-ਆਯਦ ਬ-ਫ਼ੁਰਮਾਨ ਮਨ
ਹਜ਼ੂਰਤ ਬੀ-ਆਯਮ ਹਮਹ ਜਾਨੋ ਤਨ

اگرچہ بیاید بفرمان من
حضورت بیایم ہمہ جان و تن

**AGAR-CHEH BI-AA-YAD B-FURMAAN-E MAN**
**HAZOORAT BI-AA-YAM HAMEH JAAN-O TAN**

*AGAR-CHEH- all though, however *AA-YAD-it comes (third person present of AAMADAN-to come) *FURMAAN- command *MAN- I *HAZOORAT-your excellency *AA-YAM- I will come *HAMEH- all *JAAN-O-TAN- body and soul

**If I get the command of the Lord, (only then) I will visit you**

੬੪ ਅਗਰ ਤੂ ਬ-ਯਜ਼ਦਾਂ ਪਰਸਤੀ ਕੁਨੀ
ਬ-ਕਾਰੇ ਮਰਾ ਈਂ ਨਾ ਸੁਸਤੀ ਕੁਨੀ

اگر تو بیزداں پرستی کنی
بکار مرا ایں نہ سستی کنی

**AGAR TU B-YAZDAAN PRASTI KUNI**
**B-KAR-E MARA EEN NA SUSTI KUNI**

*AGAR-if *TU- you * YAZDAAN- God, Lord *PRASTI- worship *KUNI- you do (second person present of KARDAN-to do) * KAR-job, work, affair *MARA- mine *EEN- this * NA-not *SUSTI-laxity, feebleness

**If you worship the Lord, then you will not show any laxity in this affair ( you will not delay in coming and meeting me).**

੬੫ ਤੂ ਬਾਯਦ ਕਿ ਯਜ਼ਦਾਂ ਸ਼ਨਾਸੀ ਕੁਨੀ
ਨਾ ਗੁਫਤਹ ਕਸੇ ਕਸ ਖ਼ਰਾਸ਼ੀ ਕੁਨੀ

تو باید کہ یزداں شنای کنی
نہ گفتہ کساں کس خراشی کنی

**TU BAYED KE YAZDAAN SHANAASI KUNI**
**NA GUFTEH KAS-E KAS KHARAASHI KUNI**

*TU-you *BAYED- should *KE-that * YAZDAAN-God, Lord *SHANAAS-knowing, familiar (from SHANAAKHTAN- to know, to recognise) *KUNI-you do (second person present of KARDAN-to do) * NA-not*GUFTEH- saying *KAS-E-KAS- people * KHARAASH-scratcher, hurt (from KHARAASHEEDAN-to rub against harshly)

**You should believe in the Lord Almighty; stop harming and tormenting people on the advise of your courtiers.**

੬੬ ਤੂ ਮਸਨਦ ਨਸ਼ੀਂ ਸਰਵ੍ਰੇ ਕਾਯਨਾਤ
ਕਿ ਅਜਬ ਅਸਤ ਇਨਸਾਫ ਈਂ ਹਮ ਸਿਫਾਤ

تو مسند نشیں سرور کاینات
کہ عجب است انصاف ایں ھم صفات

**TU MASNAD NASHEEN SAR-VAR-E KAA-E NAAT**
**KE AJAB AST INSAAF EEN HAM SIFAAT**

*TU-you *MASNAD-throne *NASHEEN- sit *SAR-VAR-master, lord *KAA-E NAAT- the world *AJAB-strange , surprising *AST- is * INSAAF-justice * EEN- this * HAM- also * SIFAAT-qualities, attributes

**You are occupying the throne in the name of the Lord of the universe. But strange is your justice and strange are your attributes.**

੬੭ ਕਿ ਅਜਬ ਅਸਤ ਇਨਸਾਫੋ ਦੀਂ ਪਰਵਰੀ
ਕਿ ਹੈਫ ਅਸਤ ਸਦ ਹੈਫ ਈਂ ਸਰਵਰੀ

کہ عجب است انصاف و دیں پروری
کہ حیف است صد حیف ایں سروری

**KE AJAB AST INSAAF-O DEEN PARVARI**
**KE HEIF AST SAD HEIF EEN SARVARI**

*KE-that *AJAB-strange *AST-is * INSAAF-justice *DEEN-religion *PARVARI-nourishing (from PARVAR-nourisher, giver of food * HEIF-what a pity, pitiable *SAD-one hundred *EEN-this *SARVARI- lordship

**That strange is your justice and strange are the ways you practice your religion. And your lordship? What a pity! It is pitiable hundreds of times.**

੬੮ ਕਿ ਅਜਬ ਅਸਤ ਅਜਬ ਅਸਤ ਫਤਵਾ ਸ਼ੁਮਾ
ਬਜਜ਼ ਰਾਸਤੀ ਸੁਖ਼ਨ ਗੁਫਤਨ ਜ਼ਿਆਂ

کہ عجب است عجب است فتوا شما
بجز راستی سخن گفتن زیاں

**KE AJABAST AJABAST FATWA SHUMA**
**BAJAZ RAASTI SUKHAN GUFTAN ZIYAAN**

*AJAB-strange * FATWA- religious proclamation or decree *SHUMA-your *BAJAZ-except, besides *RAASTI- truth*SUKHAN-word,speech *BAJAZ RAASTI-except truth, lies *GUFTAN-to tell*ZI-YAAN- loss, deceit, injury

**Strange are your religious proclamations. Speaking any thing but truth is to deceive oneself**

੬੯ ਮਜ਼ਨ ਤੇਗ਼ ਬਰ ਖ਼ੂਨ ਕਸ ਬੇਦਰੇਗ਼
ਤੁਰਾ ਨੀਜ਼ ਖ਼ੂੰ ਅਸਤ ਬਾ ਚਰਖ਼ੇ ਤੇਗ਼

مزن تیغ بر خون کس بے دریغ
ترا نیز خوں است با چرخ تیغ

**M-ZAN TEG BAR KHOON KAS BE-DREG**
**TURA NEEZ KHOON AST BA CHARKH-E TEG**

*M-ZAN-do'nt strike (M-don't, a negative command , ZAN- striker),*TEG-sword *KHOON-blood *KAS-person BE-DREG-unsparingle, *TURA-you,your *NEEZ-also *BA-with *CHARKH-wheel,cycle (the heavens) *TEG-sword

**Stop shedding the blood of people without any reason. Remember, the heavenly sword will also fall upon you for your blood**

੭੦ ਤੂ ਗ਼ਾਫ਼ਲ ਮਸ਼ਉ ਮਰਦ ਯਜ਼ਦਾਂ ਹਰਾਸ
ਕਿ ਓ ਬੇਨਿਆਜ਼ ਅਸਤ ਓ ਬੇਸਪਾਸ

تو غافل مشو مرد یزداں ہراس
کہ او بی نیاز است او بی سپاس

**TU GAAFAL M-SHOO MARD YAZDAAN HARAAS**
**KE O BE NIAAZ AST O BE-SAPAAS**

*TU-you*GAAFIL-unaware *M-SHOO- do'nt be ("M"-for negative command)*MARD-man *YAZDAAN-God, Lord *HARAAS-to fear, be scared *KE-that *BE-NIAAZ-free from want * BE-SPAAS- without seeking self praise,

**Aurangzeb! Beware and have fear of the Almighty for He is free from want and does not need any flattery.**

੭੧ ਕਿ ਓ ਬੇਮੁਹਾਬਾਸਤ ਸ਼ਾਹਾਨੇ ਸ਼ਾਹ
ਜ਼ਮੀਂ ਓ ਜ਼ਮਾਂ ਰਾ ਸਚਹ ਪਾਤਸ਼ਾਹ

کہ او بی محاباست شاہان شاہ
زمین و زماں را سچا پاتشاہ

**KE O BE-MOHABAA-ST SHAHANE-SHAH**
**ZAMEEN O ZAMAAN RA SACHA PATSHAAH**

*BE-MOHABAA- without fear *AST-is *SHAHAANE-SHAH-king of kings *ZAMEEN-O-ZAMAAN-earth and heavens *SACHA-true *PATSHAAH-emperor

**God free from fear .He is the emperor of the universe and true sovereign**

੭੨ ਖ਼ੁਦਾਵੰਦ ਏਜ਼ਦ ਜ਼ਮੀਨੋ ਜ਼ਮਾਂ
ਕੁਨੰਦ ਅਸਤ ਹਰ ਕਸ ਮਕੀਨੋ ਮਕਾਂ

خداوند ایزد زمین و زماں
کنند است ہر کس مکین و مکاں

**KHUDAVAND EIZAD ZAMIN-O ZAMAAN**
**KUNAND AST HAR KAS MAKIN-O MAKAAN**

*KHUDAVAND-God *EIJAZ-God *ZAMIN-O-ZAMAAN- earth and the heavens *KUNAND AST-doer, maker (KUNAND-third person present plural of KARDAN-to do, AST-is )*HAR-KAS-all persons *MAKEEN-dweller *MAKAAN- house

**The Lord is the master of the universe. He is the creator of all men to whom He provides shelter.**

੭੩ ਹਮ ਅਜ਼ ਪੀਰ ਮੋਰੋ ਹਮ ਅਜ਼ ਪੀਲ ਤਨ
ਕਿ ਆਜਿਜ਼ ਨਵਾਜ਼ ਅਸਤ ਗ਼ਾਫ਼ਿਲ ਸ਼ਿਕਨ

ہم از پیر مور و ہم از پیل تن
کہ عاجز نواز است غافل شکن

**HAM AZ PEER MOR-O HAM AZ PEEL TAN**
**KE AAJIZ NAWAAZ AST GAFIL SHIKAN**

*HAM-also *AZ-from *PEER-old person *MOR-ant *O-and *PEEL-elephant *TAN-body *KE-that*AAJIZ-NAWAAZ-kind to poor and helpless (AAJIZ-poor) *GAFIL-unaware (non believers) *SHIKAN-twist, (kill)

**He is the creator of all beings from small ants to huge elephants. He is protector of the meek and destroyer of the non-believers**

੭੪ ਕਿ ਓਰਾ ਚੁ ਇਸਮ ਅਸਤ ਆਜਿਜ਼ ਨਵਾਜ਼
ਕਿ ਓ ਬੇਸਪਾਸ ਅਸਤ ਓ ਬੇਨਿਆਜ਼

کہ او را چو اسم است عاجز نواز
کہ او بی سپاس است او بی نیاز

**KE O RA CHU ISM AST AAJIZ NAWAAZ**
**KI O BE-SPAAS AST O BE NE-AAZ**

*KE-that *O-RA-his *CHU-when *ISM-nameL*AST-is *AAJIZ-NAWAAZ-kind to poor and helpless *BE-SPAAS-without seeking self praise *BE-NE-AAZ-free from want, able to do without

**His very name means "protector of the meek". He does not need any self-praise from any quarter nor does He need any material things.**

੭੫ ਕਿ ਓ ਬੇਨਗੂੰ ਅਸਤ ਓ ਬੇ ਚਗੂੰ
ਕਿ ਓ ਰਹਨੁਮਾ ਅਸਤ ਓ ਰਹਨਮੂੰ

کہ او بی نگوں است او بی چگوں
کہ او رہنما است او رہنموں

**KE O BE-NAGOON AST O BE-CHAGOON**
**KE O REH-NUMAA AST O REH-NAMOON**

*BE-NAGOON- without colour *BE-CHAGOON-without form *REH-NUMA- leader *REH-NAMOON-guide

**He is without any shape or colour or any form. He is the guide who leads**

੭੬ ਕਿ ਬਰ ਸਰ ਤੁਰਾ ਕਰਜ਼ ਕਸਮੇ ਕੁਰਾਂ
ਬ-ਗੁਫਤਹ ਸ਼ੁਮਾ ਕਾਰ ਖ਼ੂਬੀ ਰਸਾਂ

کہ بر سر ترا قرض قسم قراں
بگفتہ شما کار خوبی رساں

**KE BAR SAR TURA KARZ KASM-E KURAN**
**B-GUFTEH SHUMA KAR KHOOBI RASAAN**

*BAR SAR TURA- on your head (BAR-at, SAR-head,TURA-your)*KARZ-liability *KASM-oath *GUFTEH-said, spoken *SHUMA-you *KAR-job *KHOOBI- well *RASAAN-deliver (imperitive of RASAANDAN -to deliver)

**You have the burden of the Koran's oath on your head. You should now fulfil all that you have said earlier in a befitting manner**

*Guru Ji has again reminded Aurangzeb about his promise of meeting him (Guru Ji) as already stated in verse ੫੬*

੭੭ ਬ-ਬਾਯਦ ਤੁ ਦਾਨਿਸ਼ ਪਰਸਤੀ ਕੁਨੀ
ਬ-ਕਾਰੇ ਸ਼ੁਮਾ ਚੀਰਹ ਦਸਤੀ ਕੁਨੀ

ببايد تو دانش پرسی کنی
بکار شما چیره دستی کنی

**B-BAAYED TU DANISH PRASTI KUNI**
**B-KAR-E SHUMA CHEEREH DASTI KUNI**

*BAAYED-should*TU-you*DANISH-knowledge,wisdom *DANISH PRASTI-seeker of wisdom *KUNI-you do(second person present of KARDAN-to do)*KAR-E-SHUMA-your work*CHEEREH-DAST-skilful, deft *CHEEREH-victorious

**You should (at this time) show wisdom and handle the job taken by you skilfully (to visit my place for discussions)**

੭੮ ਚਿਹਾ ਸ਼ੁਦ ਕਿ ਚੂੰ ਬਚਗਾਂ ਕੁਸ਼ਤਹ ਚਾਰ
ਕਿ ਬਾਕੀ ਬ-ਮਾਂਦ ਅਸਤ ਪੇਚੀਦਹ ਮਾਰ

چھا شد کہ چوں بچگاں کشتہ چار
کہ باقی بماند است پیچیده مار

**CHIHA SHUD KI CHUN BACHGAN KUSHTEH CHAR**
**KI BAKI B-MAAND AST PECHIDA MAAR**

*CHIHA – what *SHUD –has become, happened (from SHODAN-to become, to happen)* KI – that* CHUN – since, because *BACHGAN – children (from BACHA- child)*KUSHTEH – you have killed (from KUSHTAN – to kill) * CHAR- four * KI – when, that* BAKI –remainder * B-MAND AST – is remaining (from MAANDAN- to remain, to be left)* AST –is *PECHIDA –coiled, intricate, complex * MAAR-snake

**What happened that you have killed four children (my sons), the coiled snake (in the form of my Khalsa) still remains.**

੭੯ ਚਿਹ ਮਰਦੀ ਕਿ ਅਖ਼ਗਰ ਖ਼ਮੋਸ਼ਾਂ ਕੁਨੀ
ਕਿ ਅਸਤਸ਼ ਦਮਾਂ ਰਾ ਫਰੋਜ਼ਾਂ ਕੁਨੀ

چہ مردی کہ اخگر خموشاں کنی
کہ آتش دماں را فروزاں کنی

**CHEH MARDI KI AKHGAR KHAMOSHAN KUNI**
**KI ATASH DAMAN RA FAROZAN KUNI**

*CHEH - what * MARDI - manliness, courage, maturity * KI - that *AKHGAR - a spark of fire *KHAMOSHAN - quieten, extinguish *KUNI - you have done (from KARDAN- to do) *ATASH - fire, conflagration, bonfire * DAMAAN - furious, terrible *RA - particle *FAROZAN -bright

**What manliness you have shown by extinguishing a few sparks (Sahibzadas).You have made the conflagration brighter and more furious.**

੮੦ ਚਿਹ ਖ਼ੁਸ਼ ਗੁਫਤ ਫਿਰਦੌਸੀਏ ਖ਼ੁਸ਼ ਜ਼ਬਾਂ
ਸ਼ਿਤਾਬੀ ਬਵਦ ਕਾਰ ਆਹਿਰਮਨਾਂ

چہ خوش گفت فردوسی خوش زباں
شتابی بود کار آھرمناں

**CHE KHUSH GUFT FIRDOSI-E KHUSH ZABAAN**
**SHITAABI BAWAD KAR AHRIMAN-AN**

*CHE-what *KHUSH-happy,cheerful*GUFT-thing said, word spoken*FIRDOSI-name of great Persian poet *ZABAAN-tongue *SHITAABI-hasty, accelerative *BAWAD- happens (third person present of BOODAN- to be)* KAR-work,job *AHIRMAN-devil, satan

**How nicely the sweet-tongued poet Firdosi has said that "to act in haste is the work of a devil"**

*Guru Ji is referring to the summary execution of the young Sahibzadas at Sirhind which he has termed as an act of a devil.*

੮੧ ਕਿ ਮਾ ਬਾਰਗਾਹੇ ਹਜ਼ਰਤ ਆਯਮ ਸ਼ੁਮਾ
ਵਜਾਂ ਰੋਜ਼ੇ ਬਾਸ਼ਿਦ ਸ਼ਾਹਦ ਸ਼ੁਮਾ

کہ ما بارگاہ حضرت آیم شما
وزاں روز باشد تو شاھد شما

**KE MAA BARGAH-E HAZRAT AAYAM SHUMA**
**VAZAAN ROZ-E BAASHED SHAAHED SHUMA**

*KE-that *MAA- me *BARGAH - court *HAZRAT-excellency (God, Almighty) *AAYAM-I will come (first person present of AAMADAN- to come)*SHUMA-you,your *VAZAAN ROZ-that day * BAASHED- you will become (third person present of BOODAN-to become) *SHAAHED- witness

**When I meet you in the court of your Lord, you will appear as a witness there (and answer all the crimes committed by you)**

੮੨ ਵਗਰਨਾ ਤੁ ਈਂ ਰਾ ਫਰਾਮੁਸ਼ ਕੁਨਦ
ਤੁਰਾ ਹਮ ਫਰਾਮੋਸ਼ ਯਜ਼ਦਾਂ ਕੁਨਦ

وگرنہ تو ایں را فراموش کند
ترا ہم فراموش یزداں کند

**VAGARNAA TU EEN RA FARAAMUSH KUNAD**
**TURA HAM FARAAMOSH YAZDAAN KUNAD**

*VAGARNAA –otherwise *TU-you *EEN-this *RA-particle *FARAAMUSH-forgotten, overlooked *KUNAD-to do (from KARDAN-to do) *FARAAMOSH-same as "Faraamush"-forgotten, overlooked *TURA-your *YAZDAAN-God, Lord

**Now if you overlook this task (ie to fulfil the word given by you of meeting me), the Lord Himself will also overlook you.**

੮੩ ਅਗਰ ਕਾਰ ਈਂ ਬਰ ਤੂ ਬਸਤੀ ਕਮਰ
ਖ਼ੁਦਾਵਦੰ ਬਾਸ਼ਦ ਤੁਰਾ ਬਹਿਰਾਵਰ

اگر کار ایں بر تو بستی کمر
خداوند باشد ترا بہرہ ور

**AGAR KAR EEN BAR TU BASTI KAMAR**
**KHUDAAVAND BASHED TURA BEHRA-VAR**

*AGAR-if *KAR-job, work *EEN-this *BAR-at, on *BASTI- you tie (second person past of BASTAN-to tie, to fasten) *KAMAR-waist * KHUDAAVAND-God *BASHED- will be (third person present of BUDAN- to be) * TURA-your *BEHREH- profit, dividend * BEHREHVAR- the grantor of prosperity

**If you get ready to fulfil this job (and come here), God will grant you prosperity**

੮੪ ਕਿ ਈਂ ਕਾਰ ਨੇਕ ਅਸਤ ਦੀਂ ਪਰਵਰੀ
ਚੂੰ ਯਜ਼ਦਾਂ ਸ਼ਨਾਸੀ ਬ-ਜਾਂ ਬਰਤਰੀ

کہ ایں کار نیک است دیں پروری
چو یزداں شناسی بجاں برتری

**KE EEN KAR NEK AST DEEN PARVARI**
**CHUN YAZDAAN SHANAASI B-JAAN BAR-TARI**

*KE-that *EEN-this *KAR NEK-good work *DEEN-religion *PARVARI-nourish, educate *DEEN PARVARI- is religious *CHUN-since *YAZDAAN-God *SHANAASI-knowing, recognising *JAAN-life *BARTARI-superiority

**Aurangzeb! This good act on your part will be like worshipping of the Lord; an act which is superior to life itself**

੮੫ ਤੁਰਾ ਮਨ ਨਦਾਨਮ ਕਿ ਯਜ਼ਦਾਂ ਸ਼ਨਾਸ
ਬਰਾਮਦ ਜ਼ ਤੁ ਕਾਰਹਾ ਦਿਲ ਖ਼ਰਾਸ਼

ترا من ندانم کہ یزداں شناس
برآمد ز تو کارھا دلخراش

**TURA MAN NADAANAM KE YAZDAAN SHANAAS**
**BAR-AAMAD Z TU KAR-HA DIL KHARAASH**

*TURA-you *MAN-me *NADAANAM- I do not know (NA-no,DAANAM-first person present of DAANISTAN-to know)*KE-that*YAZDAAN-God *SHANAAS- knowing, aquaintance *BAR-AAMAD-emerge, come up (from BAR-AAMADAN -to come up) *KAR-HA- plural of KAR-deed *DIL KHARAASH- hurt

**I do not know if you have any awareness about the Lord since you have performed too many acts that were tyrannical**

੮੬ ਸ਼ਨਾਸਿਦ ਹਮੀਂ ਤੂ ਨਾ ਯਜ਼ਦਾਂ ਕਰੀਮ
ਨਾ ਖ਼ਵਾਹਦ ਹਮੀਂ ਤੂ ਬ-ਦੌਲਤ ਅਜ਼

شناسد ھمیں تو نہ یزداں کریم
نہ خواھد ھمیں تو بدولت عظیم

**SHANAASID HAM-EEN TU NA YAZDAAN KARIM**
**NA-KHAWAHAD HAMEEN TU B-DAULAT AZEEM**

*SHANAASID-you recognise (third person present of SHANAAKHTAN-to recognise)*HAMEEN-this very,the same *TU-you*NA-not*YAZDAAN-God*KARIM-bountiful,generous*NA-KHAWAAHAD-He does not want(NA-not,KHAWAAHAD- third person present of KHAWAASTAN-to want) *TU-you *DAULAT-wealth, riches *AZEEM-great, magnificent

**The bountiful Lord does not recognise you. He even does not want you with all your wealth and riches**

੮੭ ਅਗਰ ਸਦ ਕੁਰਾਂ ਰਾ ਬ-ਖ਼ੋਰਦੀ ਕਸਮ
ਮਰਾ ਏਤਬਾਰੇ ਨਾ ਯਕ ਜ਼ਰਾ ਦਮ

اگر صد قران را بخوردی قسم
مرا اعتبار نہ یک ذرہ دم

**AGAR SAD KURAN RA BA-KHORDI KASAM**
**MARA EITBAAR-E NA YAK ZARRA DAM**

*AGAR-if *SAD- hundred * KHORDI- you eat (second person present of “khordan”-to eat ) *KASAM-oath * MARA-mine *EITBAAR-trust *YAK-one *ZARRA- a bit *DAM-moment

**Now if you swear a hundred times on Koran, I will not trust you now even for a single moment**

੮੮ ਹਜ਼ੂਰੀ ਨਿਆਯਮ ਨਾ ਈਂ ਰਾਹ ਸ਼ਵਮ
ਅਗਰ ਸ਼ਾਹ ਬ-ਖ਼ਵਾਹਦ ਨਾ ਆਨਜਾਹ ਰਵਮ

حضوری نیایم نہ این راہ شوم
اگر شاہ بخواہد نہ آنجا روم

**HAZOORI NI-AAYAM NA EEN RAH SHAWAM**
**AGAR SHAH B-KHAWAHAD NA AANJAH RAWAM**

*HAZOORI-performed in one's presence ie going to the court of Aurangzeb *NI AAYAM- I will not come (NI- no, AAYAM-first person present of AAMADN-to come)*EEN RAH – this way *NA SHAWAM-it will not be or happen(SHAWAM-first person present of SHODAN-to become, to be *AGAR-if *SHAH-Aurangzeb *KHAWAHAD-wants,wishes (third person present of KHAWAASTAN-to want) *NA- no, not*AANJAH-there*RAWAM-I go(first person present of RAFTAN-to go)

**I will not come to your court. Neither I will take the way (that leads to your court).I will not even go "there" as desired by you**

*By use of the word "aanjah" which means "there", Guru Ji has very clearly told Aurangzeb that he even rejects the idea of meeting him at a neutral place which might have been proposed by his representatives when they met him at Dina*

੮੯ ਖ਼ੁਸ਼ਸ਼ ਸ਼ਾਹੇ ਸ਼ਾਹਾਨ ਅਉਰੰਗਜ਼ੇਬ
ਕਿ ਚਾਲਾਕ ਦਸਤ ਅਸਤ ਚਾਬਕ ਰਕੇਬ

خوشش شاہ شاہان اورنگزیب
کہ چالاک دست است چابک رکیب

**KHUSH-ASH SHAH-E SHAHAAN AURANGZEB**
**KE CHALAAK DAST AST CHABAK RAKEB**

*KHUSH-prosperous,fortunate *KE-that *CHALAAK-agile, quick *DAST-hand *AST-is *CHABAK-brisk,agile,quick *RAKEB-from "RAKAAB"-stirrup

**Aurangzeb is the king of kings and very prosperous. He is a good swordsman and an agile horse rider.**

੯੦ ਕਿ ਹੁਸਨ ਅਲ-ਜਮਾਲ ਅਸਤੋ ਰੌਸ਼ਨ ਜ਼ਮੀਰ
ਖ਼ੁਦਾਵੰਦ ਮੁਲਕ ਅਸਤੋ ਸਾਹਿਬ ਅਮੀਰ

کہ حسن الجمال است و روشن ضمیر
خداوند ملک است و صاحب امیر

**KE HUSN-AL JAMAAL AST-O ROSHAN ZAMEER**
**KHUDAVAND MULK AST-O SAHIB AMEER**

*HUSN-beauty, virtue *JAMAAL-elegance, charm *AST-is *ROSHAN-bright, kindled *ZAMEER-conscience, mind *KHUDA VAND- master, lord *MULK-country, kingdom *SAHIB- master, lord *AMEER-chief, commander

**Aurangzeb is beauty personified. He is bright minded and he is the lord of his kingdom;**

੬੧ ਬ-ਤਰਤੀਬ ਦਾਨਿਸ਼ ਬ-ਤਦਬੀਰ ਤੇਗ਼
ਖ਼ੁਦਾਵੰਦ ਦੇਗ਼ੋ ਖ਼ੁਦਾਵੰਦ ਤੇਗ਼

بترتیب دانش بتدبیر تیغ
خداوند دیگ و خداوند تیغ

**B- TARTEEB DAANISH B-TADBEER TEG**
**KHUDAVAND DEG-O KHUDAVAND TEG**

*TARTEEB-system, method *DAANISH- wisdom, knowledge *TADBEER-plan, *TEG-sword, military might *KHUDAAVAND- lord * DEG- pot, boiler ie; food (necessities)

**Aurangzeb is wise and knowledgeable and is skilful wielder of the sword. He is the provider of all the necessities of the people and lords over the world with his military might.**

੬੨ ਕਿ ਰੌਸ਼ਨ ਜ਼ਮੀਰ ਅਸਤ ਹੁਸਨ ਅਲ-ਜਮਾਲ
ਖ਼ੁਦਾਵੰਦ ਬਖ਼ਸ਼ਿੰਦਹ ਏ ਮੁਲਕੋ ਮਾਲ

کہ روشن زمیر است حسن الجمال
خداوند بخشنده ملک و مال

**KE ROHAN ZAMEER AST HUSN AL-JAMAAL**
**KHUDAVAND BAKHSHINDEH-E MULK-O MAAL**

*KE-that *ROSHAN ZAMEER-bright and active mind *HUSN-AL-JAMAAL-beauty personified *KHUDAVAND-lord, master *BAKHINDEH-liberal, bountiful *MULK- kingdom * MAAL- riches *MULK-E MAAL-riches of his kingdom

**Aurangzeb is handsome and possesses a brilliant mind. He is bountiful in distributing the riches of his kingdom.**

੬੩ ਕਿ ਬਖ਼ਸ਼ਸ਼ ਕਬੀਰ ਅਸਤ ਦਰ ਜੰਗ ਕੋਹ
ਮਲਾਯਕ ਸਿਫਤ ਚੂੰ ਸੁੱਰਯਾ ਸ਼ਕੋਹ

کہ بخشش کبیر است در جنگ کوہ
ملایک صفت چوں ثریا شکوہ

**KE BAKSHASH KABIR AST DAR JANG KOH**
**MALAAYEK SIFT CHUN SUR-RAYAA SHAKOH**

*BAKSH-ASH- he gives, grants *KABIR- great, important *DAR JANG-in war *KOH-mountain *MALAAYEK-angels, celestial beings *SIFT-quality, attribute *CHUN-since, like *SUR-RYAA- the pleiades, the cluster of stars in the constellation Taurus usually known as “the seven sisters *SHAKOH-splendour, glory

**Aurangzeb’s magnificence is great. In war he is like a mountain. He has the attributes of angels and his splendour matches the Pleiades (“seven sisters” in the constellation Taurus).**

੯੪ ਸ਼ਹਨਸ਼ਾਹੇ ਅਉਰੰਗ ਜ਼ੇਬ ਆਲਮੀ
ਕਿ ਦਾਰਾਇ ਦੌਰ ਅਸਤ ਦੂਰ ਅਸਤ ਦੀਂ

شہنشاہ اورنگزیب عالمی

کہ دارای دور است دور است دیں

**SHEHAN-SHAHE AURANG ZEB AAL-MEEN**
**KE DARA-E DAUR AST DOOR AST DEEN**

*SHEHAN-SHAH- the king of kings *AURANG-throne *ZEB-ornament, beauty *AALAMI-universal *DARA-E-wealthy, rich *DAUR-epoch, age *AST-is *DOOR- far, away *DEEN- religion

**Aurangzeb is the king of kings. He is the lord of the world and has all the riches. But he is far from the teachings of his religion.**

੯੫ ਮਨਮ ਕੁਸ਼ਤਹ ਅਮ ਕੋਹੀਆਂ ਬੁਤ ਪਰਸਤ
ਕਿ ਓ ਬੁਤ ਪਰਸਤੰਦ ਮਨ ਬੁਤ ਸ਼ਿਕਸਤ

منم کشتہ ام کوھیاں بت پرست
کہ او بت پرستند من بت شکست

**MANNAM KUSHTEH AM KOHI-AAN BUTT PRAST**
**KE O BUTT PRASTAND MAN BUTT SHIKAST**

*MANNAM-me too (MANN-I, HAM-too)*KUSHTEH AM- I have annihilated (first person present perfect of KUSHTAN-to kill)*KOHI-AAN- the mountain people, *BUT PRAST- worshippers of idols *KE- that *O-they * PRASTAND- they worship (third person present plural of PRASTEEDAN-to idolise, to worship, to adore) *BUTT-idol *SHIKAST-defeat, fracture (break)

**I am also the annihilator of the hill rajas, the idol worshippers. They are idol worshipers and I am engaged in defeating " the very concept" of idol worship.**

*It is not correct to translate"but shikast"as an "idol breaker" as has been done in some translations. This will give the impression that Guru Ji had in fact broken idols; this is not borne by history for nowhere it has been recorded that Guru Ji had ever done this. However it is true that he was against idol worship.*

੯੬ ਬਬੀਂ ਗ਼ਰਦਿਸ਼ੇ ਬੇਵਫਾਈਏ ਜ਼ਮਾਂ
ਪਸੇ ਪੁਸ਼ਤ ਉਫਤਦ ਰਸਾਨਦ ਜ਼ਿਯਾਂ

ببیں گردش بیوفای زماں
پس پشت افتد رساند زیاں

**B-BEEN GARDISH-E BE-WAFAAI-E ZAMAAN**
**PAS-E PUSHT UFTAD RASAANAD ZIYAAN**

*B-BEEN-look! (first person imperative of DEEDAN-to see) * GARDISH-spin, turn, revolution *BE-WAFAAI-unfaithfulness, infidelity *ZAMAAN-the world *PAS-after *PUSHT-behind, back *UFTAD-happens, sets oneself to (from UFTAADAN-to happen, to set oneself to) *RASAANAD-to reach, to extend (third person present of RASAANDAN-to reach, to extend) *ZIYAAN- loss, injury, detriment

**Look at the turn of unfaithful world. When it sets itself after some one, it inflicts injury and does harm to him.**

੬੭ ਬਬੀਂ ਕੁਦਰਤੇ ਨੇਕ ਯਜ਼ਦਾਨੇ ਪਾਕ
ਕਿ ਅਜ਼ ਯਕ ਬ-ਦੇਹ-ਲਕ ਰਸਾਨਦ ਹਲਾਕ

ببیں قدرت نیک یزدان پاک
کہ از یک بدہ لک رساند ھلاک

**B-BEEN KUDRAT-E NEK YAZDAN-E PAAK**
**KE AZ YAK B-DEH-LAK RASAANAD HALAAK**

*B-BEEN-look!* KUDRAT-power,force*NEK-good, nice *YAZDAAN-God *PAAK-pure, chaste *KE-that*AZ-from *YAK-one*DEH LAK- ten lac*RASAANAD-reaches, extend (from RASAANDAN- to cause to reach) *HALAAK-death

**Look at the powerful and good Lord. His reach is such that He can get ten lac annihilated by only one.**

੬੮ ਚਿ ਦੁਸ਼ਮਨ ਕੁਨਦ ਮੇਹਰਬਾਨ ਅਸਤ ਦੋਸਤ
ਕਿ ਬਖ਼ਸ਼ਿੰਦਗੀ ਕਾਰ ਬਖ਼ਸ਼ਿੰਦਹ ਓਸਤ

چہ دشمن کند مھربان است دوست
کہ بخشندگی کار بخشندہ اوست

**CHE DUSHMAN KUNAD MEHARBAAN AST**
**KE BAKSHINDAGI KAR BAKSHINDEH OST**

*CHE-what * DUSHMAN-enemy * KUNAD - can do (third person present of KARDAN- to do) * MEHARBAAN-kind, affectionate * AST- is *DOST- friend (here God Almighty) *KE-that * BAKSHINDAGI-generosity, munificence * KAR-work, job *BAKSHINDEH-merciful, forgiving * OST- he is

**What can the enemy do when the Almighty Lord is kind? That He is generous and always forgiving.**

੬੯ ਰਿਹਾਈ ਦੇਹੋ ਰਹਨੁਮਾਈ ਦਿਹਦ
ਜ਼ਬਾਂ ਰਾ ਬ-ਸਿਫਤ ਆਸ਼ਨਾਈ ਦੇਹਦ

رہای دہ و رہنمای دہد
زباں را با صفت آشنای دہد

**RAHAAI DEH-O REHNUMAAI DEHAD**
**ZABAAN RA B-SIFT AASHNAAI DEHAD**

*RAHAAI-deliverance, freedom, salvation *DEH-give (from DAADAN-to give) *REHNUMAAI-guidance, direction *DEHAD- he gives (third person present of DAADAN-to give) *ZABAAN-tongue *RA-from *SIFT- quality, attribute *AASHNAAI- acquaintance, familiarity, friendship

**He gives us guidance and delivers us from this world ;He lets us sing praises for His benevolence showered upon us.**

੧੦੦ ਖ਼ਸਮ ਰਾ ਚੁ ਕੋਰੋ ਕੁਨਦ ਵਕਤੇ ਕਾਰ
ਯਤੀਮਾਂ ਬੇਰੂੰ ਬੁਰਦ ਬੇਜ਼ਖ਼ਮ ਖ਼ਾਰ

خصم را چو کور و کند وقت کار
یتیماں بروں برد بی زخم خار

**KHASAM RA CHU KOR-O KUNAD WAKT-E KAR**
**YATEEMAN BEROON BURD BE-ZAKHM KHAAR**

*KHASAM-enemy, adversary*RA- particle *CHU-since *KOR- blind *KUNAD-does (third person present of KARDAN-to do)*WAKT-time, opportunity *KAR-work, job *YATEEMAN-orphans,helpless *BEROON-out, outside*BURD-takes( third person present of BURDAN-to take) *BE-ZAKHM-without injury *KHAAR-thorn

**In time of need, He blinds the enemy and takes out the helpless without an injury to him even from a thorn**

*Guru Ji is referring to his escape from Chamkaur*

੧੦੧ ਹਰ ਆਂ ਕਸ ਕਜ਼ੋ ਰਾਸਤਬਾਜ਼ੀ ਕੁਨਦ
ਰਹੀਮੇ ਬਰ ਓ ਰਹਮ ਸਾਜ਼ੀ ਕੁਨਦ

ہر آں کس کز و راستبازی کند
رحیم بر او رحم سازی کند

**HAR-AAN-KAS KAZO RAST-BAAZI KUNAD**
**RAHIM-E BAR-O REHAM SAZI KUNAD**

*HAR-AAN-KAS-every person (HAR-every, AAN-that, KAS-person) *KAZ-from which, from where *RAASTBAAZI-being candid, upright (RAAST-true, RAAST-BAAZ- dealing fairly) *KUNAD-does (third person present of KARDAN-to do) *RAHIM-merciful *BAR-at *O-he, him *REHAM-SAAZI –doing compassion

**The Compassionate Lord always showers mercy upon any person who follows the path of truthfulness**

੧੦੨ ਕਸੇ ਖ਼ਿਦਮਤ ਆਯਦ ਬਸੇ ਕਲਬੋ ਜਾਂ
ਖ਼ੁਦਾਵੰਦ ਬਖ਼ਸ਼ੀਦ ਬਰ ਓ ਅਮਾਂ

کس خدمت آید بس قلب و جاں
خداوند بخشید بر او اماں

**KAS-E KHIDMAT AAYAD BAS-E KALB-O JAAN**
**KHUDAWAND BAKHSHEED BAR-O AMAAN**

*KAS-person *KHIDMAT-service *AAYAD-comes (third person present of AAMADAN-to come) *BAS-E-many, much *KALB-heart*JAAN-soul, life *KHUDAWAND-Lord, God *BAKHSHEED-gives, grants (third person present of BAKHSHEEDAN-to give, to grant) *BAR-O-on that, at that *AMAAN-peace, security

**Anyone who serves the Almighty with total devotion is blessed with peace and tranquillity**

੧੦੩ ਚਿ ਦੁਸ਼ਮਨ ਬਰ ਆਂ ਹੀਲਹ ਸਾਜ਼ੀ ਕੁਨਦ
ਕਿ ਬਰ ਓ ਖ਼ੁਦਾ ਚਾਰਹ ਸਾਜ਼ੀ ਕੁਨਦ

چہ دشمن بر آں حیلہ سازی کند
کہ بر او خدا چارہ سازی کند

**CHE DUSHMAN BAR-AAN HEEL-EH SAAZI KUNAD**
**KI BAR-O KHUDA CHAAREH SAAZI KUNAD**

*CHI-what, *BAR-AAN- at/on that (person) *HEEL-EH- trick, deceit *SAAZ- as suffix to words conveys profession in that field *HEELEH SAZI- trickery, cheating *BAR O- upon him *KHUDA-God *CHAAREH- remedy, cure *CHAAREH SAAZI- providing protection, help

**What deception can an enemy inflict on a person who is under the protection of Lord Himself**

੧੦੪ ਅਗਰ ਬਰ ਯਕ ਆਯਦ ਦਹੋ ਦਹ ਹਜ਼ਾਰ
ਨਿਗਿਹਬਾਨ ਓਰਾ ਸ਼ਵਦ ਕਿਰਦਗਾਰ

اگر بر یک آید دہ و دہ ھزار
نگہبان او را شود کردگار

**AGAR BAR YAK AAYAD DEH-O DEH HAZAAR**
**NIGEH BAAN ORA SHAWAD KIRDGAAR**

*AGAR-if *BAR-on, at *YAK-one *AAYAD- come (third person present plural of AAMADAN- to come) *DEH-ten * DEH-O DEH HAZAAR- ten times ten thousand, one lac *NIGEH-BAAN- guardian * SHAWAD-becomes (third person present of SHODAN-to become) *KIRDGAAR- Creator, God

**If one lac strong enemy attacks a single loved one, the Lord protects and does not allow any harm to visit him**

੧੦੫ ਤੁਰਾ ਗਰ ਨਜ਼ਰ ਅਸਤ ਲਸ਼ਕਰ ਵ ਜ਼ਰ
ਕਿ ਮਾਰਾ ਨਿਗਹ ਅਸਤ ਯਜ਼ਦਾਂ ਸ਼ੁਕਰ

ترا گر نظر است لشکر و زر
کہ مارا نگہ است یزداں شکر

**TURA GAR NAZAR AST LASHKAR V ZAR**
**KE MARA NIGEH AST YAZDAAN SHUKAR**

*TURA-you, your *GAR- if *NAZAR- sight, motive *AST- is *LASHKAR- army *V- and *ZAR-gold *MARA-me, mine *NIGEH-look, glance *YAZDAAN-God *SHUKAR-thanks, gratitude

**Aurangzeb! While you are proud of your military might and all the wealth at your disposal, I am looking towards the Lord to whom I am always grateful.**

੧੦੬ ਕਿ ਓਰਾ ਗ਼ਰੂਰ ਅਸਤ ਬਰ ਮੁਲਕੋ ਮਾਲ
ਵਾ ਮਾਰਾ ਪਨਾਹ ਅਸਤ ਯਜ਼ਦਾਂ ਅਕਾਲ

کہ او را غرور است بر ملک و مال
و مارا پناہ است یزداں اکال

**KE O RA GAROOR AST BAR MULK-O MAAL**
**VA MARA PANAH AST YAZDAAN AKAAL**

*KE-that *O- he, his *RA-of, from *GAROOR-pride, conceit *BAR-on, at * MULK-empire *MAAL-wealth *VA-and *MARA-mine *PANAH-shelter, protection *YAZDAAN AKAAL- God Almighty

**Aurangzeb! While you are proud of your wealth and strength of your empire , I am under the protection of the Supreme Lord**

੧੦੭ ਤੂ ਗ਼ਾਫਲ ਮਸ਼ਊ ਈਂ ਸਿਪੰਜੀ ਸਰਾਇ
ਕਿ ਆਲਮ ਬ-ਗੁਜ਼ਰਦ ਸਰੇ ਜਾ-ਬਜਾਇ

تو غافل مشو ایں سپنجی سرای
کہ عالم بگزرد سر جابجای

**TU GAAFAL MASH-OO EEN SEPANJI SARA-E**
**KE AALAM B-GUZRAD SAR-E JA-B-JA-E**

*GAAFIL-neglectful, unaware *MASH-OO-don’t be *EEN-this *SEPANJI- eight (SEH-three + PANJ-five) *SARAA-,inn *AALAM-world *GUZRAD-is passing *SAR-head (persons)*JA-B-JA(KARDAN)-to interchange,exchange

**Aurangzeh! Be aware that this world is like an inn where each person comes to stay for a short period (just eight days). And once his time is over, he departs and yields his place to others while the world keeps moving.**

੧੦੮ ਬਬੀਂ ਗ਼ਰਦਿਸ਼ੇ ਬੇਵਫਾਈ ਏ ਜ਼ਮਾਂ
ਕਿ ਬਰ ਹਰ ਬ-ਗੁਜ਼ਰਦ ਮਕੀਨੋ ਮਕਾਂ

ببیں گردش بیوفای زماں
کہ بر ھر بگزرد مکین و مکاں

**B-BEEN GARDISH-E BE-WAFAAI-E ZAMAAN**
**KE BAR HAR B-GUZRAD MAKEEN-O MAKAAN**

*B-BEEN- look! (first person imperative of DEEDAN- to see) * GARDISH-revolution,change,*BE-WAFAAI-unfaithfulness*ZAMAAN-the world *B-GUZRAD-is passing*BAR-at,in*HAR-each*MAKEEN-dweller,*MAKAAN-dwelling

**Look at the unfaithfulness of the world that everyone is crossing the house of others without any restriction**

*The strong ones are forcibly taking the possessions of the weak*

੧੦੯ ਤੂ ਬਾ ਜਬਰ ਆਜਿਜ਼ ਖ਼ਰਾਸ਼ੀ ਮਕੁਨ
ਕਸਮ ਰਾ ਬ-ਤੀਸ਼ਹ ਤਰਾਸ਼ੀ ਮਕੁਨ

تو با جبر عاجز خراشی مکن
قسم را بتیشہ تراشی مکن

**TU BA JABR AJIZ KHARAASHI MAKUN**
**KASAM RA B-TEESHEH TARAASHI MAKUN**

*TU-you *BA-with, by *JABR-force, oppression, coercion*AJIZ-crippled,maimed *KHARAASHI-to scratch (hurt) *M-KUN-don't do (negative imperative of KARDAN-to do) *KASAM-oath *TEESH-EH-axe *TARAASHI-cut, shave *TEESH-EH TARAASHI- oppress

**Aurangzeb! Stop torturing the weak and the timid with your military might. Do not oppress these hapless people on (false) oaths**

੧੧੦ ਹਕ ਯਾਰ ਬਾਸ਼ਦ ਚਿ ਦੁਸ਼ਮਨ ਕੁਨਦ
ਅਗਰ ਦੁਸ਼ਮਨੀ ਰਾ ਬ-ਸਦ ਤਨ ਕੁਨਦ

حق یار باشد چہ دشمن کند
اگر دشمنی را بصد تن کند

**HAK YAR BAASHAD CHE DUSHMAN KUNAD**
**AGAR DUSHMANI RA B-SAD TAN KUNAD**

*HAK-right, God *YAR-friend *BAASHAD- he (can) be (third person present of BOODAN-to be) *CHI-what *DUSHMAN-enemy *KUNAD-can do (third person present of KARDAN-to do) *AGAR-if *DUSHMANI-enmity *SAD-one hundred *TAN-people

**When God Almighty is one's friend, what can the enemy do even if he sends hundreds of men upon him.**

੧੧੧ ਖ਼ਸਮ ਦੁਸ਼ਮਨੀ ਗਰ ਹਜ਼ਾਰ ਆਵੁਰਦ
ਨਾ ਯਕ ਮੂਏ ਓਰਾ ਆਜ਼ਾਰ ਆਵੁਰਦ

خصم دشمنی گر ھزار آورد
نہ یک موی او را آزار آورد

**KHASAM DUSHMANI GAR HAZAAR AAWARD**
**NA YAK MU-E O-RA AAZAAR AAWARD**

*KHASAM-enemy, adversary *DUSHMANI- enmity *GAR- if *HAZAAR- thousand *AAWURD – brings (third person present of AAWARDAN-to bring) *NA- not * YAK- one *MU-E-hair * O-RA-his *AAZAAR-harm

**If the enemy brings thousands of his men against an individual,(who has the protection of the Lord ) not even a single hair of his will be harmed**

# ਗੰਜਨਾਮਾ- ਲੇਖਕ ਭਾਈ ਨੰਦ ਲਾਲ

# گنج نامہ     بھای نندلال

# GANJNAMA- BY BHAI NAND LAL

Bhai Nand Lal's father was in the service of Dara Shikoh, the son of Emperor Shah Jahan. It appears that when he was six years old, his father accompanied the Mughal prince to Gazni in 1639 where he had his education. After the death of his parents, he moved to Multan and served in high positions with the local Governor. Later he moved to Agra in the service of prince Mu-azzam, the son of Emperor Aurangzeb. To avoid conversion to Islam, as desired by the emperor, he left Agra and moved to Anandpur Sahib. He was so impressed by the personality of Guru Gobind Singh that he stayed there for a number of years and a number of works in Persian and other languages. One of these is Ganj Nama or Book of Treasures.

Ganj Nama is written in Persian verse in praise of the ten Gurus. There are total of 160 verses in it. Verses from 104 to 160 are in praise of Guru Gobind Singh Ji; translation of these verses is given below. Verse No 104 itself is composed of 17 sub verses; I have numbered these from 104 (i) to 104 (xvii). Each verse has been written in Gurmukhi ,Persian and English scripts followed by the translation of each word of the verse in English and finally the meaning of the entire verse in English.

At times it becomes quite difficult to get the real essence of a poet's thoughts in his writings since a lot is left to the imagination of the reader; Bhai Nand Lal is no exception. I have consulted a number of books on the subject; the interpretations of many verses differ from book to book. I have translated the work of Nand lal Ji to the best of my ability. Since the meaning of each Persian word is given, I request the readers to have their own interpretation especially in the case of the following verses; the actual meaning of the Persian words and their interpretation as they appear in the respective verses are given in brackets:

104 (xi) &122 ("Suls" means the fraction one third - translated as three gods and three worlds); 104 (xi) &122 ("Rubeh" means the fraction one fourth - translated as four Vedas), 104 (xi) &123 ("Suds" means the fraction one sixth- translated as six Shastras), 104(xii) ("sulsoon" means thirty- translated as thirty angels), 139 ("Ashr Qudsi" means ten angels - translated as ten Greek gods), 154 ("Bisto Haft" means twenty seven - translated as twenty seven stars and Nichhattars), and 155 ("Khams" means the fraction one fifth - translated as five elements ; "Haft" means seven - translated as seven worlds )

I seek the views of readers on the interpretation of above verses.

# ਸਲਤਨਤ ਦਹਮ - ਪਾਤਸ਼ਾਹੀ ਦਸਮ

# سلطنت دہم

## SALTNAT DAHAM – TENTH KINGDOM

**104.I.** ਸਲਤਨਤੇ ਦਹਮਸ਼ ਦਸਤ ਪੀਚੇ ਦੀਵਾਨੇ ਦੌਰਗੀ
ਵ ਜ਼ੀਬੋ ਆਰਾਯਿਸ਼ੇ ਜਾਵਿਦਾਨੀ ਸਰੀਰ

سلطنتے دہمش دست پیچے دیوانے دورگیر
و زیب و آرایشے جاودانی سریر

**SALTNAT-E DEHMASH DAST PEECH-E DEEWAAN-E DAUR-GEE**
**V ZEEB-O AARA-YISH-E JAAWIDAANI SARIR**

*SALTNAT-kingdom, monarchy *DEH-ten *DEHAM-tenth *DEHMASH- his tenth *DAST-hand *PEECH- twist, turn, bend *DEEWAAN- government, court *DAUR- time, epoch * GEER-used as suffix meaning a holder *DAUR-GEER- who control the time (gods) *V- and, also, too *ZEEB-ornament, beauty *AARA-YISH-decoration, dressing up *JAAWDAAN-everlasting, eternal, perpetual *SARIR-throne

The world from their stranglehold; he decorates the eternal and beautiful throne.

**104.II.** ਜਲਵਹ ਆਰਾਏ ਆਂ ਨੋਹ ਮਸ਼ਅਲੇ ਹੱਕ ਫ਼ਰੋਗ਼
ਵ ਜ਼ੁਲਮਤ ਜ਼ਦਾਏ ਸ਼ਬੇ ਕਜ਼ਬੋ ਦਰੋਗ਼

جلوہ آرا ے آں نہ مشعلے حق فروغ
و ظلمت زدائے شبے کزب و دروغ

**JALWEH AARAA-E AAN NOH MASH-ALE HAQ FROG**
**V ZULMAT ZADAA-E SHAB-E KAZB-O DROG**

*JALWEH- manifestation, appearance *AARAA-E- decorator *AAN- that *NOH- nine *MASH-AL-torch, flare *HAQ-truth, God *FROG- brightness, luminosity *ZULMAT- darkness, gloomy, obscurity *ZADAA-E- cleaner, remover *SHAB-night * KAZB- lie *DAROG-falsehood, untruth

His kingdom makes the manifestation of the nine torches (nine Gurus before him) brighter and removes the darkness and falsehood from this world.

**104.III.** ਸੁਲਤਾਨ ਅਲ-ਅਵੱਲ ਵ ਅਲ-ਆਖ਼ਰ
ਵ ਬਾਸਰ ਅਲ-ਬਾਤਿਨ ਵ ਅਲ-ਜ਼ਾਹਰ

سلطان الاول و ال آخر
و باصر الباطن و الظاہر

**SULTAAN AL-AWWAL V AL- AAKHAR**
**V BAASAR AL-BAATIN V AL- ZAAHAR**

*SULTAAN-king, sultaan * AWWAL- first, prime *V- and, also, too *AAKHAR- end, last *BAASAR-seeing, sight *BAATIN- interior, heart, mind *ZAAHAR-visible

He is the king of the beginning and the end; he can reach into the inner most depths of our hearts.

**104.IV.** ਮੁਸ਼ਤ ਹਰ ਸਾਜ਼ੇ ਕੁਦਸੀ ਏਜਾਜ਼
ਵ ਅਜ਼ ਹਰ ਤਾਅਤੋ ਖ਼ਿਦਮਤ ਬੇਨਿਆਜ਼

مشت ہر سازے قدسی اعجاز
و از ہر طاعت و خدمت بے نیاز

**MUSHT HAR SAAZ-E KUDS EI-JAAZ**
**V AZ HAR TAA-AT-O KHIDMAT BE-NI-AAZ**

*MUSHT-punch, blow with a fist ( open, show ) *HAR- each , every, any *SAAZ- equipped, tuned, *KUDSI-sacred, angel *EI-JAAZ- miracle, wonder, supernaturality *AZ-from *TAA-AT- worship, prayer, devotion *KHIDMAT- service *NI-AAZ- requirement, need, necessity *BE-NI-AAZ- is not needed, is not required

He reveals the sacred miracles; he does not need any service to himself or to be worshipped.

**104.V.** ਸ਼ੇਰਾਨੇ ਅਫ਼ਵਾਜੇ ਮਨਸੂਰਹ-ਅਸ਼ ਯਕਹ ਤਾਜ਼
ਵ ਲਿਵਾਏ ਆਲਮ ਕੁਸ਼ਾਯਸ਼ ਨੁਸਰਤ ਤਰਾਜ਼

شیرانے افواجے منصورہ اش یکہ تاز
و لوائے عالم کشایش نصرت طراز

**SHER-AAN-E AFWAAJ-E MANSOOR-EH-ASH YAK-EH TAAZ**
**V LIWAA-E AALAM KUSHAA-ASH NUSRAT TARAAZ**

*SHER-AAN- plural of SHER (lion) *AFWAAJ- plural of FAUJ (army) *MANSOOR- victorious, triumphant *MANSOOR-EH- ASH- its victories *YAK-one *TAAZ-attack, rush *LIWAA-E- banner, flag *AALAM- world, universe *NUSRAT- victory, triumph *TARAAZ- level, position

There is no one like the lions of his victorious armies; the flag of his victories are flying from the highest peaks in the world.

**104.VI.** ਕਾਫ਼ੇ ਫਾਰਸੀ ਅਜ਼ ਨਾਮੇ ਹੱਕ ਇਖ਼ਤਿਤਾਮ-ਸ਼ ਗੇਤੀ ਸਿਤਾਂ
ਵ ਵਾਵੇ ਬਾਦੀ ਵਾਸਿਤਹ ਏ ਕਿਆਮੇ ਜ਼ਮੀਨੋ ਜ਼ਮਾਂ

کافے فارسی از نامے حق اختتامش گیتی ستاں
و واوے بادی واسطہ ے قیامے زمین و زماں

**KAAF-E FAARSI AZ NAAM-E HAQ IKH-TITAAM-SH GETI SITAAN**
**V WAAV-E BAADI WAASITAA-E QE-YAAM-E ZAMEEN-O ZAMAAN**

*KAAF- the letter "K" (here "G" or GAAF) *FAARSI- Persian language *AZ- from *NAAM-name *HAQ-truth God *IKH-TITAAM- final, conclusion *IKH-TITAAM-ASH-its end, its conclusion *GETI-world, universe *SITAAN-place, land *WAAV- the letter " O" or "VA" in Persian *BAADI-beginning *WAASITEH-sake, cause, broker, agency *QE-YAAM- rising, movement, revolt *ZAMEEN-earth *ZAMAAN- time, period, epoch

The letter "G" or "Gaaf" of Persian (the first letter of the name of Guru Gobind Singh) reflects the ultimate truth of the world; the letter "O" or VA (of Persian) correlates the movement of earth and the heavens.

**104.VII.** ਬਾਏ ਅਬਦ ਬਕਾਇ-ਸ਼ ਬਖ਼ਸ਼ਿੰਦਹ ਏ ਪਨਾਹਿੰਦਗਾਂ
ਵ ਸ਼ਮੀਮੇ ਨੂਨੇ ਹਮਾਯੂਨਸ਼ ਨਵਾਜ਼ਿੰਦਹ ਏ ਪ੍ਰਸਤੰਦਗਾਂ

باے ابد بقایش بخشندہ ے پناہندگاں
و شمیمے نونے ہمایونش نوازندہ ے پرستندگاں

**BAA-E ABAD BAQAA-YASH BAKHSHINDEH-E PANAAHIND-GAAN**
**V SHAMIM-E NOON-E HAMAA-YOON-E PRASTAND-GAAN**

*BAA-E- the letter "B" or "BE" in Persian *ABAD- eternity, without end *BAQAA-ESH- duration, permanence, eternity *BAKHSHINDEH- merciful, forgiving *PANAAHINDEH- refugee *GAAN- suffix to indicate plural *SHAMIM-sweet odour *NOON- the letter "N" in Persian *HAMA-YOON- imperial, royal, fortunate, auspicious *PRASTANDEH- worshipper, adorer *GAAN-suffix to indicate plural

"B" or "BE" (in Persian) of his name reflects his mercy for the poor and provides shelter to them till eternity; the "N" or "NOON" (in Persian) of his name sends fragrance of his imperial highness to the beloved ones.

**104.VIII.** ਦਾਲੇ ਸਿਰਾ-ਪਾ ਅਜ਼ਮਤੋ ਇਜਲਾਲਸ਼ ਦਾਮ ਗੁਸਲੇ ਮਰਗ
ਵ ਸੀਨੇ ਸਰਾਪਾ ਵਾਲਾ ਤਮਕੀਨਸ਼ ਸਰਮਾਇਅਹ ਹਰ ਸਾਜ਼ੋ ਬਰਗ

دالے سراپا عظمت و اجلالش دام گسلے مرگ
و سینے سراپا والا تمکینش سرمایہ ھر ساز و برگ

**DAAL-E SIRA-PA AZMAT-O IJLAL-SH DAAM GUSL-E MARG**
**V SEENE SARAAPA WAALA TAMKEEN-ASH SAR-MA-YEH HAR SAAZ-E BARG**

*DAAL- the letter "D" in Persian *SIRA-PA- from head to feet (total) *AZM- resolution, intention, resolve *AZMAT- your resolution / intention / resolve *IJLAAL- glory, dignity, honour *IJLAALASH- his glory / dignity, honour *DAAM- net, trap *GUSLEH- fault, break, tear *MARG- demise, passing away *SEEN- the letter "S" in Persian*SARAA-PA-from head to feet *TAMKEEN- obedience, compliance, submission *WAALA- exalted, lofty *TAMKEEN-ASH- his obedience/ compliance/submission *SAR-MA-YEH- capital *HAR- all, every *SAAZ-outfit, equipped *BARG- leaf, sheet

With our complete trust in him, the " D " or " DAAL" (in Persian) of his name releases us from the death trap; the letter " S " or " SEEN" (in Persian) in his name reflects that he occupies an exalted position and our submission to him gets us all the gifts of the world.

**104.IX.** ਬੂਏ ਨੂਨੇ ਦਾਇਮਾ ਨਦੀਮੇ ਸੁਬਹਾਨੀ
ਵ ਸਾਨੀ ਕਾਫੇ ਅਜਮੀਯਸ਼ ਜਾਂ ਗੁਜ਼ਾਏ ਬਾਦੀਇਹ ਪੈਮਾਯਾਂਨੇ ਬੇਫੁਰਮਾਨੀ

بوے نونے دایما ندیمے سبحانی
و ثانی کافے عجمیش جانگزاے بادیہ پیمایانے بے فرمانی

**BOO-E NOON-E DAA-EM-A NADEEM-E SUBHAANI**
**V SAANI KAAF-E AJMI-YASH JAAN-GUZAA-E BAADI-EH PEI-MAAN-YAN-E BE-FURMAANI**

*BOO-E- smell, fragrance *NOON- the letter "N" or "NOON" in Persian *DAA-EM-permanent *NADEEM- companion, intimate friend *SUBHAANI- divine *SAANI- secondly, in second place *KAAF- the letter "K" or "KAAF" in Persian (here "G" or " GAAF") *AJMI- dumb, barbarian *BAADI-EH-desert, jungle *PEI-MAA-YAAN- (from " PEI-MOODAN) -to measure *BE-FURMAAN- disobedience

The "N" or "NOON" (in Persian) of his name is perpetually spreading fragrance all around and that he remains in the company of the Lord; the second "G" or "GAAF" (in Persian) of his name sends the ignorant people who disobey his command to (measure) the jungles to be doomed.

**104.X.** ਹਾਏ ਆਖ਼ਰੀਨ ਬਾਦੀ ਹਾਦੀ ਅਲ-ਕੋਨੈਨੇ ਬਰਹਕ
ਵ ਕੋਸੇ ਹਦਾਯਤੋ ਇਰਸ਼ਾਦਸ਼ ਬਰ ਨੋਹ ਤਬਕ

ہاے آخرین بادی ہادی الکونینے برق
و کوسے ہدایت و ا رشادش بر نہ طبق

**HAA-E AAKHREEN BAADI HAADI AL-KONEIN-E BARHAQ**
**V KOS-E HADAYAT-O IRSHAAD-ASH BAR NOH TABAQ**

*HAA-E- the letter "H" or HEH (in Persian) *AAKHREEN- the last one, final *BAADI- beginning *HAADI- leader, guide *KONEIN- the two worlds *BARHAQ- just, fair, true *KOS- drum *HADAAYAT- guidance, leading *IRSHAAD- guidance, leading *IRSHAADASH- his guidance *BAR- in, at *NOH-nine *TABAQ- layer, stratum, stage

The last letter "H" or "HEH" (in Persian) of his name leads us justly in this world and beyond and the drum of his leadership and guidance can be heard in the nine worlds.

**104.XI.** ਸਦ ਹਜ਼ਾਰਾਂ ਸੁਲਸੋ ਸੁਦਸ ਖ਼ਿਦਮਤ ਗੁਜ਼ੀਂ
ਵ ਸਦ ਹਜ਼ਾਰਾਂ ਰੁਬਹੋ ਤਿਸਯ ਖ਼ਾਕ ਨਸ਼ੀਂ

صد ہزاراں ثلث و سدس خدمت گزیں
و صد ہزاراں ربع و تسع خاق نشیں

**SAD HAZAARAAN SULS-O SUDS KHIDMAT GUZEEN**
**V SAD HAZAARAAN RUBEH-O TISYA KHAAK NASHIN**

*SaD- hundred * HAZAARAAN- thousands *SULS- one third (the trio of three gods) *SUDS- one sixth (six Shastras) *KHIDMAT- service *GUZEEN- chooser, selecting *RUBEH- one fourth (here four Vedas) *TISYA- nine (here nine Aakaash / heavens) *KHAAK- dust *NASHEEN- sitter, dweller

Lacs of gods and shastras have chosen to serve him; lacs of Vedas and heavens are under his command.

**104.XII.** ਸਦ ਹਜ਼ਾਰਾਂ ਅਸ਼ਰੋ ਸੁਲਸੋ ਸੁਲਸੂਨ ਸਤਾਇੰਦਹ ਏ ਬਾਰਗਾਹਸ਼
ਸਦ ਹਜ਼ਾਰਾਂ ਈਸ਼ਰੋ ਬ੍ਰਹਮਾਂ ਵ ਅਰਸ਼ੋ ਕੁਰਸੀ ਖ਼ਾਹਿੰਦਹ ਏ ਪਨਾਹਸ਼

صد ہزاراں عشر و ثلث و ثلثون ستاینده ے بارگاہش
صد ہزاراں ایشر و برہما عرش و کرسی خواہنده ے پناہش

**SAD HAZAARAAN ASHR-O SULS-O SULSOON SITA-INDEH-E BARGAAHASH**
**SAD HAZAARAAN EESHAR-O BRAHMAA V ARSH-O KURSI KHAHIND-EH-E PANAAHASH**

*SeD HAZAARAAN- lacs *ASHAR-ten * ASHR- tenth (here ten senses) *SULS- one third (here trio of gods) *SULSOON- thirty (here thirty angels) *SITA- INDEH- from SIT-YESH- to praise, worship *BARGAAH- royal court, palace *BARGAAHASH- his royal court / palace *EESHAR- Shiv *ARSH-throne *KURSI- seat, place *KHAHINDEH- wishing, desirous *PANAAH- protection, asylum *PANAAHASH- his protection / asylum

Lacs of gods and angels praise the splendor of his palace; lacs of gods like Shiv and Brahama are wishing to be near his throne for protection.

**104.XIII.** ਵ ਸਦ ਹਜ਼ਾਰਾਂ ਆਸਮਾਨੋ ਜ਼ਮੀਂ ਹਲਕਹ ਬਗੋਸ਼ੇ ਆਂ ਅਸਤ
ਵ ਸਦ ਹਜ਼ਾਰਾਂ ਆਫ਼ਤਾਬੋ ਮਾਹ ਖ਼ਿਲਅਤ ਪੋਸ਼ੇ ਆਂ

و صد ہزاراں آسمان و زمیں حلقۂ بگوشے آن است
و صد و ہزاراں آفتاب و ماه خلعت پوشے آں

**V SAD HAZAARAAN AASMAAN-O ZAMEEN-O HALKEH BAGOSH AAN AST**
**V SAD HAZAARAAN AAFTAAB-O MAAH KHIL-AT POSH-E AAN**

*SeD HAZAARAAN- lacs *AASMAAN- skies *ZAMEEN- earth *HALKEH BAGOSH- slave *AAN-that, that one *AST- is *AAFTAAB- sun *MAAH- moon *KHIL-AT- robe of honour *POSH- cover, wear *AAN- that one

Lacs of skies and lands are his slaves; lacs of suns and moons get theirs robes from him to cover themselves (when they set).

**104.XIV.** ਸਦ ਹਜ਼ਾਰਾਂ ਅਰਸ਼ੋ ਕੁਰਸੀ ਦਾਗ਼ਦਾਰੋ ਗ਼ੁਲਾਮੇ ਨਾਮਸ਼
ਵ ਸਦ ਹਜ਼ਾਰਾਂ ਰਾਮੋ ਰਾਜਾ ਵ ਕਾਹਨੋ ਕਿਸ਼ਨ ਖ਼ਾਕ ਬੋਸੇ ਇਕਦਾਮਸ਼

صد ہزاراں عرش و كرسي داغدار و غلامے نامش
و صد ہزاراں رام و راجۂ و کاہن و کشن خاک بوسے اقدامش

**SAD HAZAARAAN ARSH-O KURSI DAAG-DAAR-O GULAAM-E NAAMASH**
**V SAD HAZAARAAN RAAM-O RAAJA V KAAHN-O KISHAN KHAAK BOS-E IQDAAM-ASH**

*ARSH- throne *KURSI- seat, chair *DAAGDAAR- the one who is branded *GULAAM- slave *NAAMASH- his name *RAM- Hindu god Ram *RAJA- king *KAHN-O KISHAN- Hindu god Krishna *KHAAK- dust *BOS-E-( from BOSEEDAN )- to kiss *IQDAAM- feet, steps (plural of QADAM) *IQDAAMASH- his feet

Lacs of thrones carry the stamp of his name; lacs of kings and gods like Ram and Krishna kiss the dust of his feet.

**104.XV.** ਸਦ ਹਜ਼ਾਰਾਂ ਮੁਕਬਲੇ ਖ਼ਾਸੇ ਹਮਦੀਯਤ ਸਤਾਯਿਸ਼-ਗਰ-ਸ਼
ਵ ਸਦ ਹਜ਼ਾਰਾਂ ਨਦੀਮ ਬਾਰਗਾਹੇ ਅਹਿਦੀਯਤ ਚਾਕਰੇ ਫਰਮਾਂ-ਬਰਸ਼

صد ہزاراں مقبلے خاصے حمدیت ستایشگرش
و صد ہزاراں ندیم بارگاہ ے احدیت چاکرے فرمانبرش

**SAD HAZAARAAN MUQBAL-O KHAAS-E HAMDEE-YAT STAAYISH-GAR-SH**
**V SAD HAZAARAAN NADEEM BAARGAH-E AHDEE-YAT CHAAKAR-E FARMA-BARASH**

*MUQBAL- fortunate, lucky *KHAAS- special, exclusive *HAMDEE-YAT- from HAMAD-to praise, glorification, eulogy *STAA-YISH- praise, worship *STAA-YISH-GAR- eulogist, worshipper *NADEEM- intimate friend *BAARGAH- royal court, palace *ADEE-YAT- unity, oneness, one God *CHAAKAR- servant *FARMAAN-BARDAAR- obedient, submissive *FARMAANBAR-ASH- obedient / submissive to him

Lacs of honoured and fortunate ones are glorifying him; and lacs of honoured ones in the court of God are his obedient servants.

**104.XVI.** ਵ ਸਦ ਹਜ਼ਾਰਾਂ ਇੰਦਰੋ ਮਾਰੇ ਹਜ਼ਾਰ ਜ਼ੁਬਾਂ ਤੌਸੀਫ਼ ਗੋਯਸ਼
ਵ ਸਦ ਹਜ਼ਾਰਾਂ ਈਸ਼ਰੋ ਬ੍ਰਹਮਾਂ ਅਕੀਦਤ ਪਯੋਹਸ਼

و صد ہزاراں اندر و مارے ہزار زبان توصیف گویش
و صد ہزاراں ایشر و برہما عقیدت پژوہش

**V SAD HAZAARAAN INDR-O MAAR-E HAZAAR ZUBAAN TAUSEEF GO-YASH**
**V SAD HAZAARAAN EESHAR-O BRAHMA AKEEDAT PA-YOH-ASH**

*INDR-Hindu god Indr *MAR-snake *ZUBAAN-language, tongue *TAUSEEF- description, portrayal, depiction *GO-YASH- say about him (from GUFTAN- to speak) *EESHAR- Hindu god Shiv *BRAHMA- Hindu god Brahma *AKEEDAT- belief, faith (from AKEEDEH) *PA-YOH-ASH- search, probe

Lacs of Indr gods and lacs of shesh nag with thousand tongues are engaged in describing him; lacs of gods like Shiv and Brahama are searching ways to reach him.

**104.XVII.** ਵ ਸਦ ਹਜ਼ਾਰਾਂ ਉੱਮੇ ਕੁਦਸੀ ਦਰ ਖ਼ਿਦਮਤਸ਼
ਵ ਸਦ ਹਜ਼ਾਰਾਂ ਕਦਰੋ ਕੁਦਰਤ ਪਜ਼ੀਰਸ਼-ਗਰੇ ਤਾ-ਅਤਸ਼

صد ہزاراں امے قدسی د ر خدمتش
و صد ہزاراں قدر و قدرت پزیرشگرے طاعتش

**V SAD HAZAARAAN UM-E KUDSI DAR KHIDMAT-ASH**
**V SAD HAZAARAAN QADR-O QUDRAT PAZEERASH-GAR-E TAA-ATASH**

*UM- mother, source *QUDSI- holy, celestial, angel *DAR- in, at *KHIDMAT- service *KHIDMATSH- his service *QADAR- divine decree, destiny *QUDRAT- power, strength, force *GAR- suffix denotes a maker of things *TAA-AT- worship, prayer *TAA-ATSH- his worship

Lacs of goddesses are engaged in his service; lacs of divine powers have accepted him and worship him.

# <u>ਵਾਹਿਗੁਰੂ ਜੀਓ ਸੱਤਿ</u>

## <u>WAHEGURU JEE-O SATYA</u>

105 ਨਾਸਰੋ ਮਨਸੂਰ ਗੁਰੂ ਗੁਬਿੰਦ ਸਿੰਘ
ਈਜ਼ਦੀ ਮਨਜ਼ੂਰ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ

ناصر و منصور گورو گوبند سنگھ
ایزدی منظور گورو گوبند سنگھ

**NASAR-O MANSOOR GURU GOBIND SINGH**
**EEZAD-I MANZOOR GURU GOBING SINGH**

*NAASAR-assister, helper *MANSOOR-victorious, triumphant *EEZAD- God, *MANZOOR- approved

Guru Gobind Singh is victorious and assists us to succeed in life; he is accepted by God as His own.

106 ਹੱਕ ਰਾ ਗੰਜੂਰ ਗੁਰੂ ਗੁਬਿੰਦ ਸਿੰਘ
ਜੁਮਲਾ ਫ਼ੈਜ਼ੋ ਨੂਰ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ

حق را گنجور گورو گوبند سنگھ
جملہ فیض و نور گورو گوبند سنگھ

**HAQ RA GANJOOR GURU GOBIND SINGH**
**JUMLA FAIZ-O NOOR GURU GOBIND SINGH**

*HAQ- truth, God *RA- article *GANJOOR-treasurer *JUMLA- the whole, all *FAIZ-bounty, blessing *NOOR-light, radiance

Guru Gobind Singh is the custodian of God's treasure; he is the bestower of all the gifts.

107 ਹੱਕ ਹੱਕ ਆਗਾਹ ਗੁਰੂ ਗੁਬਿੰਦ ਸਿੰਘ
ਸ਼ਾਹਿ ਸ਼ਾਹਨਸ਼ਾਹ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ

حق حق آگاہ گورو گوبند سنگھ
شاہ ے شاہنشاہ گورو گوبند سنگھ

**HAQ HAQ AAGAAH GURU GOBIND SINGH**
**SHAHE SHAHAN SHAH GURU GOBIND SINGH**

*HAK-God *AAGAAH-aware, knowing *SHAHE SHAHAN SHAH- emperor of emperors

Guru Gobind Singh knows the ways of God; he is the emperor of emperors.

108 ਬਰ ਦੋ ਆਲਮ ਸ਼ਾਹ ਗੁਰੂ ਗੁਬਿੰਦ ਸਿੰਘ
ਖਸਮ ਰਾ ਜਾਂ ਕਾਹ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ

بر دو عالم شاہ گورو گوبند سنگھ
خصم را جاں کاہ گورو گوبند سنگھ

**BAR DO ALAM SHAH GURU GOBIND SINGH**
**KHASAM RA JAN KAH GURU GOBIND SINGH**

*BAR-at, on *DO-two *ALAM- world *SHAH-king* KHASAM-enemy *RA-particle *JAN- life *KAH-diminisher

Guru Gobind Singh rules over both the worlds; he is the destroyer of the enemies.

109 ਫਾਇਜ਼ ਅਲ-ਅਨਵਾਰ ਗੁਰੂ ਗੁਬਿੰਦ ਸਿੰਘ
ਕਾਸ਼ਿਫ ਅਲ-ਅਸਰਾਰ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ

فائض الانوار گورو گوبند سنگھ
کاشف الاسرار گورو گوبند سنگھ

**FAA-EZ AL-ANWAAR GURU GOBIND SINGH**
**KASHIF AL-ASRAAR GURU GOBIND SINGH**

*FAA-EZ-abundant, bountiful *ANWAAR- (plural of NOOR) lights, illuminations *KASHIF-discoverer, revealer *ASRAAR-secrets, mysteries

Guru Gobind Singh illuminates our lives with abundance; he reveals secrets of God.

110 ਆਲਿਮ ਅਲ-ਅਸਤਾਰ ਗੁਰੂ ਗੁਬਿੰਦ ਸਿੰਘ
ਅਬਰੇ ਰਹਿਮਤ ਬਾਰ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ

عالم الاستار گورو گوبند سنگھ
ابرے رحمت بار گورو گوبند سنگھ

**AALIM AL-ASTAAR GURU GOBIND SINGH**
**ABR-E REHMAT BAAR GURU GOBIND SINGH**

*AALIM-learned, scholar *ASTAAR- secrets *ABR-clouds *REHMAT-mercy, pardon *BAAR-load, cargo

Guru Gobind Singh is aware of the secrets of the world; he showers his unlimited mercies.

111 ਮੁਕਬਲੋ ਮਕਬੂਲ ਗੁਰੂ ਗੁਬਿੰਦ ਸਿੰਘ
ਵਾਸਿਲੋ ਮੌਸੂਲ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ

مقبل و مقبول گورو گوبند سنگھ
واصل و موصول گورو گوبند سنگھ

**MUQBAL-O MAQBOOL GURU GOBIND SINGH**
**WAASIL-O MAUSOOL GURU GOBIND SINGH**

*MUQBAL - fortunate *MAQBOOL- accepted *WAASIL- united, received *MAUSOOL-joined, connected

Guru Gobind Singh is the favourite of Waheguru; he is with Him all the time

112 ਜਾਂ ਫਿਰੋਜ਼ੇ ਦਹਰ ਗੁਰੂ ਗੁਬਿੰਦ ਸਿੰਘ
ਫੈਜ਼ੇ ਹਕ ਰਾ ਬਹਰ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ

جاں فروزے دہر گورو گوبند سنگھ
فیضے حق را بحر گورو گوبند سنگھ

**JAAN FIROZ-E DAHAR GURU GOBIND SINGH**
**FAIZ-E HAQ RA BAHR GURU GOBIND SINGH**

*JAAN-life *FIROZ-illuminator *DAHAR- eternity, world *FAIZ-grace, blessing, bounty *HAQ-right, God *BAHR-sea

Guru Gobind Singh bestows life in this world; he is the sea of Waheguru's blessings

113 ਹੱਕ ਰਾ ਮਹਿਬੂਬ ਗੁਰੂ ਗੁਬਿੰਦ ਸਿੰਘ
ਤਾਲਿਬੋ ਮਤਲੂਬ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ

حق را محبوب گورو گوبند سنگھ
طالب و مطلوب گورو گوبند سنگھ

**HAQ RA MEHBOOB GURU GOBIND SINGH**
**TALIB-O MATLOOB GURU GOBIND SINGH**

*HAQ-God *RA-particle * MEHBOOD-beloved *TALIB-seeker, desirous *MATLOOB-desired, sought

Guru Gobind Singh is loved by God; he is the seeker as well as the sought.

114 ਤੇਗ਼ ਰਾ ਫੱਤਾਹ ਗੁਰੂ ਗੁਬਿੰਦ ਸਿੰਘ
ਜਾਨੋ ਦਿਲ ਰਾ ਰਾਹ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ

تیغ را فتاح گورو گوبند سنگھ
جان و دل را راہ گورو گوبند سنگھ

**TEG RA FATTAH GURU GOBIND SINGH**

**JAN-O DIL RA RAH GURU GOBIND SINGH**

*TEG-sword *RA-particle *FATTAH- victorious, conqueror *JAN-life *DIL-heart *RAH-way, means, cause

Guru Gobind Singh achieved victories with his sword; he knows the secret of every heart.

115 ਸਾਹਿਬੇ ਇਕਲੀਲ ਗੁਰੂ ਗੁਬਿੰਦ ਸਿੰਘ
ਜ਼ਿੱਲੇ ਹਕ ਤਜ਼ਲੀਲ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ

صاحبے اکلیل گورو گوبند سنگھ
ظلے حق تضلیل گورو گوبند سنگھ

**SAHIB-E IKLEEL GURU GOBIND SINGH**
**ZILL-E HAQ TAZLEEL GURU GOBIND SINGH**

*SAHIB-owner, master, lord *IKLEEL-crown *ZILL-shadow, aegis *HAQ-God *TAZLEEL-shadow, darkness

Guru Gobind Singh wears the crown of the world; he lives in the shadow of Waheguru.

116 ਖ਼ਾਜ਼ਨੇ ਹਰ ਗੰਜ ਗੁਰੂ ਗੁਬਿੰਦ ਸਿੰਘ
ਮਰਹਮੇ ਹਰ ਰੰਜ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ

خازنے ہر گنج گورو گوبند سنگھ
مرہمے ہر رنج گورو گوبند سنگھ

**KHAAZAN-E HAR GANJ GURU GOBIND SINGH**
**MARHAM-E HAR RANJ GURU GOBIND SINGH**

*KHAAZAN-treasurer *HAR- each, every *GANJ- treasure *MARHAM-balm, ointment *RANJ-pain, suffering

Guru Gobind Singh controls all the treasures of the world; he is the medicine of all ailments.

117 ਦਾਵਰੇ ਆਫਾਕ ਗੁਰੂ ਗੁਬਿੰਦ ਸਿੰਘ
ਦਰ ਦੋ ਆਲਮ ਤਾਕ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ

داورے آفاق گورو گوبند سنگھ
در دو عالم طاق گورو گوبند سنگھ

**DAAWAR-E AAFAAQ GURU GOBIND SINGH**
**DAR DO AALAM TAAQ GURU GOBIND SINGH**

*DAAWAR-judge, arbitrator *AAFAAQ- world, horizons *DAR-in, at *DO- two *AALAM- world *TAAQ-roof

Guru Gobind Singh is the master of the world; both the worlds are under his shelter.

**118** ਹੱਕ ਖ਼ੁਦ ਵਸਾਫ ਗੁਰੂ ਗੁਬਿੰਦ ਸਿੰਘ
ਬਰਤਰੀ ਔਸਾਫ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ

حق خود وصاف گورو گوبند سنگھ
برتریں اوصاف گورو گوبند سنگھ

**HAQ KHUD WASAAF GURU GOBIND SINGH**
**BARTAREEN AUSAAF GURU GOBIND SINGH**

*HAQ-God *KHUD- self *WASAAF- praiser, explainer *BARTAREEN- superiority, preference *AUSAAF- (plural of wasaf) qualities

Guru Gobind Singh is praised by God Himself; he is bestowed with highest qualities.

**119** ਖ਼ਾਸਗਾਂ ਦਰ ਪਾਇ ਗੁਰੂ ਗੁਬਿੰਦ ਸਿੰਘ
ਕੁਦਸੀਆਂ ਬਾਰਾਇ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ

خاصگاں در پاے گورو گوبند سنگھ
قدسیاں بارایے گورو گوبند سنگھ

**KHAASGAN DAR PAA-E GURU GOBIND SINGH**
**QUDSI-AAN BAAR-AAE GURU GOBIND SINGH**

*KHAAS- special, exclusive *GAN- renders a word plural *DAR- in, at *PAA-feet *QUDSI-AAN –(plural of KUDSI) angels *BAAR-audience *AAE-come

Great men are at the feet of Guru Gobind Singh; the angels visit him for audience.

**120** ਮੁਕਬਲਾਂ ਮੱਦਾਹ ਗੁਰੂ ਗੁਬਿੰਦ ਸਿੰਘ
ਜਾਨੋ ਦਿਲ ਰਾ ਰਾਹ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ

مقبلاں مداح گورو گوبند سنگھ
جان و دل را راہ گورو گوبند سنگھ

**MUQBAL-AAN MADDAH GURU GOBIND SINGH**
**JAAN-O DIL RA RAH GURU GOBIND SINGH**

*MUQBALAAN- (plural of MUKBAL) fortunate * MADDAH-admirer *JAAN-life * DIL-heart *RA-particle *RAH-way, road

The fortunate ones admire Guru Gobind Singh; he knows every thing in our hearts.

121 ਲਾਮਕਾਂ ਪਾਬੋਸ ਗੁਰੂ ਗੁਬਿੰਦ ਸਿੰਘ
ਬਰ ਦੋ ਆਲਮ ਕੋਸ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ

لامکاں پابوس گورو گوبند سنگھ
بر دو عالم کوس گورو گوبند سنگھ

**LAA-MAKAAN PAABOS GURU GOBIND SINGH**
**BAR DO AALAM KOS GURU GOBIND SINGH**

*LAAMAKAAN- having no abode ( the poor ) *PA-feet *BOSEEDAN- to kiss *PABOS-kiss the feet *BAR-in , at *DO- two *AALAM-world *KOS-drum

The poor kiss the feet of Guru Gobind Singh; the drum of his authority sounds in both the worlds.

122 ਸੁਲਸ ਹਮ ਮਹਕੂਮ ਗੁਰੂ ਗੁਬਿੰਦ ਸਿੰਘ
ਰੁਬਹ ਹਮ ਮਖ਼ਤੂਮ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ

ثلث ہم محکوم گورو گوبند سنگھ
ربع ہم مختوم گورو گوبند سنگھ

**SULS-HAM MAHKOOM GURU GOBIND SINGH**
**RUBEH HAM MAKHTOOM GURU GOBIND SINGH**

*SULS- one third *HAM- also, too, suffix used as termination of the ordinal numbers, *MAHKOOM-condemned, convicted, sentenced *RUBEH-one fourth *MAKHTOOM-finished, settled, concluded

Guru Gobind Singh rules over the three worlds; he has the stamp of his authority on the four Vedas.

123 ਸੁਦਸ ਹਲਕਹ ਬ-ਗੋਸ਼ ਗੁਰੂ ਗੁਬਿੰਦ ਸਿੰਘ
ਦੁਸ਼ਮਨ ਅਫਗ਼ਨ ਜ਼ੋਸ਼ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ

سدس حلقہ بگوش گورو گوبند سنگھ
دشمن افگن جوش گورو گوبند سنگھ

**SUDS HALQEH B-GOSH GURU GOBIND SINGH**
**DUSHMAN AFGAN JOSH GURU GOBIND SINGH**

*SUDS- sixth *HALQEH B-GOSH- bonded, slave *DUSHMAN-enemy *AFGAN-JOSH-throw, slow down, defeat

The six shastras are his slaves; he always defeats the enemy.

124 ਖ਼ਾਲਸੋ ਬੇ-ਕੀਨਹ ਗੁਰੂ ਗੁਬਿੰਦ ਸਿੰਘ
ਹੱਕ ਹੱਕ ਆਈਨਾ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ

خالص و بیکینہ گورو گوبند سنگھ
حق حق آئینہ گورو گوبند سنگھ

**KHALAS-O BE-KEENEH GURU GOBIND SINGH**
**HAQ HAQ AINAA GURU GOBIND SINGH**

*KHALAS-pure, unalloyed *KEENEH- hatred, animosity *BE-KEENEH-without hatred *HAK- truth, God *AINAA- mirror

Pure at heart, Guru Gobind Singh is free from ill will; he is the mirror through whom God reveals Himself.

125 ਹੱਕ ਹੱਕ ਅੰਦੇਸ਼ ਗੁਰੂ ਗੁਬਿੰਦ ਸਿੰਘ
ਬਾਦਸ਼ਾਹ ਦਰਵੇਸ਼ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ

حق حق اندیش گورو گوبند سنگھ
بادشاہ درویش گورو گوبند سنگھ

**HAQ HAQ ANDESH GURU GOBIND SINGH**
**BADSHAH DARVESH GURU GOBIND SINGH**

*HAQ-God *ANDESH-think, meditate *BADSHAH-king *DARVESH-mystic, poor

Guru Gobind Singh meditates on God; he is a mystic and a king at the same time.

126 ਮਕਰਮ ਅਲ-ਫਜ਼ਾਲ ਗੁਰੂ ਗੁਬਿੰਦ ਸਿੰਘ
ਮੁਨਇਮ ਅਲ-ਮੁਤਆਲ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ

مکرم الفضال گورو گوبند سنگھ
منعم المتعا گورو گوبند سنگھ

**MAKRAM AL-FAZAAL GURU GOBIND SINGH**
**MUN-IM AL-MUT-AAL GURU GOBIND SINGH**

*MAKRAM- honoured, dignified, grand *FAZAAL -kind *MUN-IM-liberal, rich, beneficent *MUT-AAL-exalted, lofty

Guru Gobind Singh is virtue personified; his gifts to mankind are unending.

127 ਕਾਰਮ ਅਲ-ਕਰਾਮ ਗੁਰੂ ਗੁਬਿੰਦ ਸਿੰਘ
ਰਾਹਮ ਅਲ-ਰਹਾਮ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰ

کا رم الکرام گورو گوبند سنگھ
راحم الرحام گورو گوبند سنگھ

**KAARAM AL-KIRAM GURU GOBIND SINGH**
**RAAHAM AL-RAHAAM GURU GOBIND SINGH**

*KAARAM- generosity, magnanimity *KARAAM- (plural of KARIM) generous *RAAHAM- one who forgives *RAHAAM-forgiving

Guru Gobind Singh is most generous and forgiver.

128 ਨਾਏਮ ਅਲ-ਮੁਨਆਮ ਗੁਰੂ ਗੁਬਿੰਦ ਸਿੰਘ
ਫਾਹਮ ਅਲ-ਫਹਾਮ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ

ناعم المنعا گورو گوبند سنگھ
فاہم الفہام گورو گوبند سنگھ

**NAA-EM AL-MUN-AAM GURU GOBIND SINGH**
**FAHAM AL-FAHAAM GURU GOBIND SINGH**

*NAA-EM- rich *MUN-AAM-beneficent, affluent, rich *FAHAM-bestower *AL-FAHAAM-bestow

Guru Gobind Singh blesses even the benevolent; he bestows gifts even to those who give.

129 ਦਾਇਮੋ ਪਾਇੰਦਾ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ
ਫਰਖ਼ੋ ਫਰਖ਼ੁੰਦਹ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ

داعم و پاینده گورو گوبند سنگھ
فرخ و فرخنده گورو گوبند سنگھ

**DAA-IM-O PAA-INDA GURU GOBIND SINGH**
**FARAKH-O FARKHUNDEH GURU GOBIND SINGH**

*DAA-IM-unmoving *PAA-INDA-lasting, perpetual *FARAKH-happy *FARKHANDEH-happy, auspicious

Guru Gobind Singh is eternal; he is auspicious for all.

130 ਫੈਜ਼ੇ ਸੁਬਹਾਂ ਜ਼ਾਤ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ
ਨੂਰ ਹਕ ਲਮਆਤ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ

فیضے سبحاں ذات گورو گوبند سنگھ
نور حق لمعات گورو گوبند سنگھ

**FAIZ-E SUB-HAAN ZAAT GURU GOBIND SINGH**
**NOOR HAQ LAM-AAT GURU GOBIND SINGH**

*FAIZ-favour, blessing, bounty *SUB-HAAN- glory *ZAAT-essence, nature, self *NOOR-light, radiance *HAQ-God *LAM-AAT- (plural of LAM-AA) flashes, brightness, glance, a priori

Guru Gobind Singh is essence of God's blessings; God Himself radiates through him.

131 ਸਾਮਿਆਨੇ ਨਾਮ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ
ਹੱਕ ਬੀਂ ਜ਼ ਇਨਾਮ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ

سامعانے نام گورو گوبند سنگھ
حق بین ز انعام گورو گوبند سنگھ

**SAMIAAN-E NAAM GURU GOBIND SINGH**
**HAQ BEEN Z IN-AAM GURU GOBIND SINGH**

*SAMIA-hearing, auditory *AAN-those (persons) *HAQ-God * BEEN (from DEEDAN)- to see *IN-AMM-reward, gift

Those who have listened to the name of Guru Gobind Singh have received the gift of seeing God Himself.

132 ਵਾਸਫਾਨੇ ਜ਼ਾਤ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ
ਵਾਸਿਲ ਅਜ਼ ਬਰਕਾਤ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ

واصفانے ذات گورو گوبند سنگھ
واصل از برکات گورو گوبند سنگھ

**WAASIF-AAN-E ZAAT GURU GOBIND SINGH**
**WASIL AZ BARKAAT GURU GOBIND SINGH**

*WAASIF-AAN (plural of WAASIF) praiser, explainer * ZAAT-essence, self, individual *WASIL-united, connected, received, joined, linked *AZ-of, from *BARKAAT- (plural of BARKAT) blessings

Those who sang the praises of Guru Gobind Singh were united with God.

133 ਰਾਕਮਾਨੇ ਵਸਫ਼ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ
ਨਾਮਵਰ ਅਜ਼ ਲੁਤਫ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ

راقمانے وصف گورو گوبند سنگھ
نامور از لطف گورو گوبند سنگھ

**RAAQMAANE WASF GURU GOBIND SINGH**
**NAAMWAR AZ LUTF GURU GOBIND SINGH**

*RAQMAAN- writer *WASF-attribute, quality, description *NAAMWAR-famed, renowned, illustrious *AZ-of, from *LUTF-kindness, grace

Those who wrote in praise of Guru Gobind Singh received fame the world over with his grace.

134 ਨਾਜ਼ਰਾਨੇ ਰੂਏ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ
ਮਸਤ ਹਕ ਦਰ ਕੂਏ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ

ناظرانے روے گورو گوبند سنگھ
مست حق در کوے گورو گوبند سنگھ

**NAAZRAN-E ROO-E GURU GOBIND SINGH**
**MAST HAQ DAR KOO-E GURU GOBIND SINGH**

*NAAZRAN- (plural of NAZIR) seeing, watching, witness *ROO-E- face *MAST-intoxicated *HAQ- God *DAR- in, at *KOO-E- street, lane, quarter

Those who had seen the face of Guru Gobind Singh moved in his lanes intoxicated with God's Name.

135 ਖ਼ਾਕ ਬੋਸੇ ਪਾਏ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ
ਮੁਕਬਲ ਅਜ਼ ਆਲਾਏ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ

خاک بوسے پاے گورو گوبند سنگھ
مقبل از آلاے گورو گوبند سنگھ

**KHAAK BOS-E PAA-E GURU GOBIND SINGH**
**MUQBAL AZ AALAA-E GURU GOBIND SINGH**

*KHAAK- dust, soil *BOS-E (from BOSEEDAN) to kiss *PAA-feet *MUQBAL-fortunate *AZ-of, from *AALAA-E (from AALI)- elevated, grand, lofty

Those who kissed the dust under the feet of Guru Gobind Singh were fortunate and were elevated in life.

136 ਕਾਦਰੇ ਹਰ ਕਾਰ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ
ਬੇਕਸਾਂ ਰਾ ਯਾਰ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ

قادرے ہر کار گورو گوبند سنگھ
بیکساں را یار گورو گوبند سنگھ

**QADIR-E HAR KAR GURU GOBIND SINGH**
**BE-KASAAN RA YAAR GURU GOBIND SINGH**

*QADIR-able, efficient, competent *HAR- every, each *KAR- work, affair *BE-KASAAN- (plural of BE-KAS) forlorn, poor *RA-particle *YAAR-friend

Guru Gobind Singh is the doer of all that is happening in this world, he is friend of the poor.

137 ਸਾਜਿਦੋ ਮਸਜੂਦ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ
ਜੁਮਲਹ ਫੈਜ਼ੋ ਜੂਦ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ

ساجد و مسجود گورو گوبند سنگھ
جملہ فیض و جود گورو گوبند سنگھ

**SAAJID-O MASJOOD GURU GOBIND SINGH**
**JUMLEH FAIZ-O JOOD GURU GOBIND SINGH**

*SAAJID-prostrate (worshipper) *MASJOOD- the one who is worshipped *JUMLEH- the whole, all *FAIZ- bounty, blessings *JOOD- generosity

Guru Gobind Singh worships (God); he is also worshipped (by the whole creation).He is generous with all the bounties he gives.

138 ਸਰਵਰਾਂ ਰਾ ਤਾਜ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ
ਬਰਤਰੀ ਮਿ-ਅਰਾਜ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ

سروراں را تاج گورو گوبند سنگھ
برتریں معراج گورو گوبند سنگھ

**SARWRAAN RA TAJ GURU GOBIND SINGH**
**BARTAREEN MI-ARAJ GURU GOBIND SINGH**

*SARWRAAN- (plural of SARWAR) master, lord, chief *RA- particle *TAJ- crown *BARTAREEN- superiority, preference *MI-ARAJ-ascension (to heaven)

Guru Gobind Singh is the chief of all the kings; he occupies the loftiest position.

139 ਅਸ਼ਰ ਕੁਦਸੀ ਰਾਮ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ
ਵਾਸਿਫੇ ਇਅਕਰਾਮ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ

عشر قدسی رام گورو گوبند سنگھ
واصفے اکرام گورو گوبند سنگھ

**ASHAR QUDSI RAM GURU GOBIND SINGH**
**WASIF-E IKRAM GURU GOBIND SINGH**

*ASHAR- ten *QUDSI- angel, celestial, *RAM- tame, domesticated *WASIF- praiser, explainer *IKRAM- honouring, revering

The ten (Greek) gods are under the command of Guru Gobind Singh and they sing his praises in reverence.

140 ਉਮ ਕੁਦਸ ਬ-ਕਾਰ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ
ਗ਼ਾਸ਼ੀਆ ਬਰਦਾਰ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ

ام قدس بکار گورو گوبند سنگھ
غاشیہ بردار گورو گوبند سنگھ

**UM QUDAS B-KAR GURU GOBIND SINGH**
**GAASHIA BARDAAR GURU GOBIND SINGH**

*UM-mother, source *QUDAS- saintliness, sacredness *KAR- job, work *GAASHIA-saddle, cover, mantle *BARDAAR-to take, to remove *GAASHIA BARDAR- one who carries the saddle (servant)

The sacred goddesses of the world are also working for Guru Gobind Singh and they are his servants.

141 ਕਦਰੋ ਕੁਦਰਤ ਪੇਸ਼ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ
ਇਨਕਿਯਾਦ ਅੰਦੇਸ਼ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ

قدر و قد رت پیش گورو گوبند سنگھ
انقیاد اندیش گورو گوبند سنگھ

**QADR-O QUDRAT PEISH GURU GOBIND SINGH**
**INKIYAAD ANDESH GURU GOBIND SINGH**

*QADR-divine decree, destiny *KUDRAT-power, might, authority, strength *PEISH-front, forward, ahead *INKIYAAD- submission, obedience *ANDESH-think

Guru Gobind Singh controls our destinies; still he meditates on God in submission.

142 ਤਿਸਅ ਉਲਵੀ ਖ਼ਾਕ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ
ਚਾਕਰੇ ਚਾਲਾਕ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ

تسع علوی خاک گورو گوبند سنگھ
چاکرے چالاک گورو گوبند سنگھ

**TISYA ULVI KHAAK GURU GOBIND SINGH**
**CHAAKAR-E CHALAAK GURU GOBIND SINGH**

*TISYA- nine *ULVI- sublime, celestial, lofty *KHAAK-dust *CHAAKAR-servant *CHALLAK- quick, agile

The nine gods are like dust of (the feet of) Guru Gobind Singh; they serve him well.

143 ਤਖ਼ਤੋ ਬਾਲਾ ਜ਼ੇਰ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ
ਲਾਮਕਾਨੇ ਸੈਰ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ

تخت و بالا زیر گورو گوبند سنگھ
لامکانے سیر گورو گوبند سنگھ

**TAKHT-O BALA ZER GURU GOBIND SINGH**
**LAA-MAKAAN-E SEIR GURU GOBIND SINGH**

*TAKHT-throne *BALA-top, height, stature *ZER-below *LAA-MAKAAN- omnipresent, God, heavens *SEIR-travelling, excursion

Guru Gobind Singh is above the highest thrones; he moves in the heavens.

144 ਬਰਤਰ ਅਜ਼ ਹਰ ਕਦਰ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ
ਜਾਵਿਦਾਨੀ ਸਦਰ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ

برتر از ہر قدر گورو گوبند سنگھ
جاودانی صدر گورو گوبند سنگھ

**BARTAR AZ HAR QADR GURU GOBIND SINGH**
**JAAWDANI SADR GURU GOBIND SINGH**

*BARTAR-higher, superior, supreme *AZ-than *HAR-all *QADR- value, worth, magnitude *JAAWDAANI- eternal, immortal *SADR-top, uppermost

Guru Gobind Singh is supreme in all virtues; he is eternal and above everyone else.

145 ਆਲਮੇ ਰੌਸ਼ਨ ਜ਼ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ
ਜਾਨੋ ਦਿਲ ਗੁਲਸ਼ਨ ਜ਼ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ

عالمے روشن ز گورو گوبند سنگھ
جان و دل گلشن ز گورو گوبند سنگھ

**AALAM-E RAUSHAN Z GURU GOBIND SINGH**
**JAAN-O DIL GULSHAN Z GURU GOBIND SINGH**

*AALAM- the world * RAUSHAN- bright *JAAN-life *DIL-heart *GULSHAN- flower garden

Guru Gobind Singh gives light to the world; our hearts and souls blossom because of him.

146 ਰੋਜ਼ ਅਫਜ਼ੂੰ ਜਾਹ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ
ਜ਼ੇਬ ਤਖ਼ਤੋ ਗਾਹ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ

روز افزوں جاہ گورو گوبند سنگھ
زیب تخت و گاہ گورو گوبند سنگھ

**ROZ AFZOON JAAH GURU GOBIND SINGH**
**ZEB TAKHT-O GAAH GURU GOBIND SINGH**

*ROZ-day *AFZOON-more, exceeding * ROZ AFZOON- increases daily *JAAH- rank, dignity, position *ZEB-ornament, beauty *TAKHT- throne * GAAH- time, place, at

Guru Gobind Singh's stature is increasing every day; he is the beauty of all thrones.

147 ਮੁਰਸ਼ਿਦ ਅਲ-ਦਾਰੀਨ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ
ਬੀਨਸ਼ੇ ਹਰ ਐਨ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ

مرشد الدارین گورو گوبند سنگھ
بینشے ہر عین گورو گوبند سنگھ

**MURSHID AL-DAAREEN GURU GOBIND SINGH**
**BEENASH-E HAR EIN GURU GOBIND SINGH**

*MURSHID- spiritual guide, elder *DAAREEN-two houses, two worlds *BEENASH- insight *HAR-every *EIN-eye

Guru Gobind Singh is our guide in both the worlds; he is the sight of every eye.

148 ਜੁਮਲਾ ਦਰ ਫੁਰਮਾਨ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ
ਬਰਤਰ ਆਮਦ ਸ਼ਾਨ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ

جملہ در فرمان گورو گوبند سنگھ
برتر آمد شان گورو گوبند سنگھ

**JUMLA DAR FURMAAN GURU GOBIND SINGH**
**BARTAR AAMAD SHAAN GURU GOBIND SINGH**

*JUMLA-all, the whole *DAR-in, at *FURMAAN- command, control *BARTAR- superior, supreme *AAMAD-came (from "aamdan"- to come) * BARTAR-AAMAD- is supreme *SHAAN-dignity, status, rank

Guru Gobind Singh commands the whole creation; he is supreme in stature.

149 ਹਰ ਦੋ ਆਲਮ ਖ਼ੈਲ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ
ਜੁਮਲਾ ਅੰਦਰ ਜ਼ੇਲ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ

ہر دو عالم خیل گورو گوبند سنگھ
جملہ اند ر ذیل گورو گوبند سنگھ

**HAR DO AALAM KHEIL GURU GOBIND SINGH**
**JUMLA ANDAR ZEIL GURU GOBIND SINGH**

*HAR- each, every *DO-two *AALAM-world *KHEIL-army, troops *JUMLA- all, the whole *ANDAR-inside, within *ZEIL- appendix, footnote, bottom

Both the worlds are the army of Guru Gobind Singh; all are under his protection.

150 ਵਾਹਬ ਅਲ-ਵਹਾਬ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ
ਫਾਤਹ ਹਰ ਬਾਬ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ

واہب الوہاب گورو گوبند سنگھ
فاتح ہر باب گورو گوبند سنگھ

**WAAHAB AL-WAHAAB GURU GOBIND SINGH**
**FAATEH HAR BAAB GURU GOBIND SINGH**

*WAAHAB-giver, generous, donor *WAHAAB- giver, generous *FATEH-victorious, conqueror *HAR-every *BAAB-door, gate, strait

The most generous Guru Gobind Singh is the conqueror of every battle.

151 ਸ਼ਾਮਿਲ ਅਲ-ਅਸ਼ਫਾਕ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ
ਕਾਮਿਲ ਅਲ-ਅਖ਼ਲਾਕ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ

شامل الاشفاق گورو گوبند سنگھ
کامل الاخلاق گورو گوبند سنگھ

**SHAAMIL AL-ASHFAAQ GURU GOBIND SINGH**
**KAAMIL AL-AKHLAAQ GURU GOBIND SINGH**

*SHAMIL-containing, including, consisting *ASHFAAQ-mercy, kindness, compassion, bestower *KAAMIL -perfect, complete, thorough, *AKHLAAQ-morals, ethics, virtue, character

Guru Gobind Singh's blessings are unending; he is virtue personified.

152 ਰੂਹ ਦਰ ਹਰ ਜਿਸਮ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ
ਨੂਰ ਦਰ ਹਰ ਚਸ਼ਮ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ

روح در ہر جسم گورو گوبند سنگھ
نور در ہر چشم گورو گوبند سنگھ

**ROOH DAR HAR JISM GURU GOBIND SINGH**
**NOOR DAR HAR CHASHM GURU GOBIND SINGH**

*ROOH-soul *DAR-in, at *HAR-each, every *JISM-body *NOOR-light *CHASHM-eye

Guru Gobind Singh is the soul of every one; he is the light of every eye.

153 ਜੁਮਲਾ ਰੋਜ਼ੀ ਖ਼ਵਾਰ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ
ਫੈਜ਼ੇ ਹੱਕ ਅਮਤਾਰ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ

جملہ روزی خوار گورو گوبند سنگھ
فیضے حق امطار گورو گوبند سنگھ

**JUMLA ROZI KHWAAR GURU GOBIND SINGH**
**FEIZ-E HAQ AMTAAR GURU GOBIND SINGH**

*JUMLA-all, the whole *ROZI- sustenance *KHWAAR-eater, drinker *FEIZ- favour, blessing, bounty *HAQ-truth, God *AMTAAR - rain

Guru Gobind Singh provides sustenance to all; he showers His graces.

154 ਬਿਸਤੋ ਹਫਤ ਗਦਾਏ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ
ਖ਼ਾਕਰੋਬ ਸਰਾਏ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ

بست و ہفت گدایے گورو گوبند سنگھ
خاک روپ سرایے گورو گوبند سنگھ

**BIST-O HAFT GADAA-E GURU GOBIND SINGH**
**KHAAK ROB SARAA-E GURU GOBIND SINGH**

*BIST-twenty *HAFT-seven *BIST-O HAFT- twenty seven *GADAA-beggar *KHAAK-dust *ROB-sweep *KHAAK ROB- sweeper *SARAA-house, inn, world

The twenty-seven gods are the beggars of Guru Gobind Singh; they are engaged in sweeping his house.

155 ਖ਼ਮਸ ਵਸਫ ਪੈਰਾਏ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ
ਹਫਤ ਹਮ ਸ਼ੈਦਾਏ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ

خمس وصف پیرایے گورو گوبند سنگھ
ہفت ہم شیدایے گورو گوبند سنگھ

**KHAMS WASF PEI-RAA-E GURU GOBIND SINGH**
**HAFT HAM SHEIDAA-E GURU GOBIND SINGH**

*KHAMS-one fifth *WASF-attributes, qualities, characteristics *PEI-RAA- decorate, trim, ornament, decoration *HAFT-seven *HAM - too, also, suffix used as termination of ordinal numbers *SHEIDAA- mad, love sick

The five elements praise Guru Gobind Singh; the seven worlds admire him.

156 ਬਰ ਦੋ ਆਲਮ ਦਸਤ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ
ਜੁਮਲਾ ਉਲਵੀ ਪਸਤ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ

بر دو عالم دست گورو گوبند سنگھ
جملہ علوی پست گورو گوبند سنگھ

**BAR DO AALAM DAST GURU GOBIND SINGH**
**JUMLA ULVI PAST GURU GOBIND SINGH**

*BAR- in, at *DO- two *AALAM- world *DAST-hand *JUMLA- all, the whole *ULVI-sublime, celestial, lofty *DAST-hand * PAST- low, base, inferior

Guru Gobind Singh has his hand on both the worlds; all the angels are inferior to him.

157 ਲਾਲ ਸਗ ਗੁਲਾਮ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ
ਦਾਗ਼ਦਾਰੇ ਨਾਮ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ

لعل سگ غلام گورو گوبند سنگھ
داغدارے نام گورو گوبند سنگھ

**LAL SAG GULAAM GURU GOBIND SINGH**
**DAAD-DAAR-E NAAM GURU GOBIND SINGH**

*LAL- Bhai Nand Lal *SAG-dog *GULAAM-slave *DAAG-DAAR- branded *NAAM-name

Nand LaL is the slave dog of Guru Gobind Singh; he carries the stamp of Guru Gobind Singh on him.

158 ਕਮਤਰੀ ਜ਼ ਸਗਾਨ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ
ਰੇਜ਼ਾ ਚੀਨੇ ਖ਼ਵਾਨ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ

کمتریں ز سگان گورو گوبند سنگھ
ریزہ چینے خوان گورو گوبند سنگھ

**KAMTAREEN Z SGAAN GURU GOBIND SINGH**
**REZAA CHEEN-E KHAAN GURU GOBIND SINGH**

*AMTAREEN- smallest, least *Z- particle *SGAAN- (plural of SAG) dogs *REZAA-minute, tiny *CHEEN- pleat, fold, curl *KHAAN-dinner table

Nand Lal is lower than all the dogs of Guru Gobind Singh; he (pecks) at the left overs of his dinner table.

159 ਸਾਇਲ ਅਜ਼ ਇਨਾਮ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ
ਖ਼ਾਕੇ ਪਾਕ ਇਕਦਾਮ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ

سائل از انعام گورو گوبند سنگھ
خاکے پاک اقدام گورو گوبند سنگھ

**SAA-EL AZ IN-AAM GURU GOBIND SINGH**
**KHAAK-E PAAK IQDAAM GURU GOBIND SINGH**

*SAA-EL-beggar *AZ-from, out of *IN-AAM-reward, gift *KHAAK-dust *PAAK-pure, chaste *IQDAAM-(plural of KADAM) feet, foot steps

Nand Lal is begging to get the gift of holy dust of Guru Gobind Singh's feet.

160 ਬਾਦ ਜਾਨਸ਼ ਫਿਦਾਏ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ
ਫਰਕ ਓ ਬਰ ਪਾਇ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ

باد جانش فدائے گورو گوبند سنگھ
فرق او بر پائے گورو گوبند سنگھ

**BAAD JAANASH FIDAA-E GURU GOBIND SINGH**
**FARQ-O BAR PAA-E GURU GOBIND SINGH**

*BAAD- wind, air, puff, pride *JAAN- life *JAANASH- his life *FIDAA- sacrifice, devotion *FARQ- head, crown of head *BAR-in, at *PAA-feet

His (Nand Lal's) life may be sacrificed for Guru Gobind Singh and Nand Lal's head may always remain at his feet.

# ਫਤਹ ਨਾਮਾ فتح نامہ FATEHNAMA

੧ ਬ-ਨਾਮੇ ਖ਼ੁਦਾਵੰਦ ਤੇਗ਼ੋ ਤਬਰ
ਖ਼ੁਦਾਵੰਦ ਤੀਰੋ ਸਨਾਨੋ ਸਪਰ

بنام خداوند تیغ و تبر
خداوند تیر و سنان و سپر

**B-NAAM-E KHUDAVAND TEG-O TABAR**
**KHUDAVAND TEER-O SANAAN-O SAPAR**

*B-NAAM-E –in the name of*KHUDAVAND-God*TEG-sword*TABAR-axe*TEER-arrow* SINAAN- spear* SAPAR- shield

**In the name of the Lord who manifests Himself as weapons of war viz the sword, the axe, the arrow, the spear, and the shield**

੨ ਖ਼ੁਦਾਵੰਦ ਮਰਦਾਨੈ ਜੰਗ ਆਜ਼ਮਾ
ਖ਼ੁਦਾਵੰਦ ਅਸਪਾਨੇ ਪਾ ਦਰ ਹਵਾ

خداوند مردان جنگ آزما

خداوند اسپان پا در ھوا

**KHUDAVAND MARDAAN-E JANG AAZMAA**

**KHUDAVAND ASPAAN-E PAA DAR HAWAA**

*MARDAAN- brave, courageous * JANG- battle * AAZMAA- from AAZMAAYASH- test, examination * ASPAAN- plural of ASP- horse * PAA- feet * DAR- in, at *HAWAA-air

**The Lord is with the brave warriors who, mounted on their horses, fly through the air**

੩ ਹਮਾਂ ਕੁ ਤੁਰਾ ਪਾਦਸ਼ਾਹੀ ਬ-ਦਾਦ
ਬ-ਮਾ ਦੌਲਤੇ ਦੀਂ ਪਨਾਹੀ ਬ-ਦਾਦ

ہماں کو ترا پادشاھی بداد
بما دولت دیں پناھی بداد

**HAMAAN KU TURA PADSHAHI B-DAAD**
**B-MAA DAULAT-E DEEN PANAAHI B-DAAD**

*HAMAAN- the same, that very * KU- that he *TURA- your, you *PADSHAHI- kinddom * DAAD- has given ( third person past of DAADAN- to give) * B-MAA- to me *DAULAT- riches *DEEN- religion * PANAAHI- asylum, shelter, protection

**The Lord who has bestowed upon you the kingdom has granted me the honour of protecting the faith**

੪ ਤੁਰਾ ਤੁਰਕਰਾਜ਼ੀ ਬਾ ਮਕਰੋ ਰਯਾ
ਮਰਾ ਚਾਰਹ ਸਾਜ਼ੀ ਬਾ ਸਿਦਕੋ ਸਫਾ

ترا ترکتازی با مکر و ریا
مرا چاره سازی با صدق و صفا

**TURA TURKTAAZI BA MAKAR-O RAYAA**
**MARAA CHAAREH SAAZI BA SIDAK-O SAFAA**

*TURAA- you, your * TURKTAAZI-ravaging, plundering *MAKAR-ruse, deceit*RAYAA- hypocricy , deception, falsity * MARAA-I, me * CHAAREH- remedy, cure* CHAAREH SAAZI- application of a remedy *SIDAK-truth, accuracy * SAFAA-purity, sincerity

**Where as you are engaged in plunder by deceit and lies, I am on the path of truth and purity**

੫ ਨਾ ਜ਼ੀਬਦ ਤੁਰਾ ਨਾਮ ਓਰੰਗਜ਼ੇਬ
ਜ਼ ਓਰੰਗਜ਼ੀਬਾਂ ਨਾ ਯਾਬਦ ਫਰੇਬ

نہ زیبد ترا نام اورنگزیب
ز اورنگزیباں نہ یابد فریب

**NA ZEEBAD TURA NAAK AURUANGZEB**
**Z AURANG ZEEBAN NA YAABAD FAREB**

*ZEEBAD- to seem to be beautiful, to befit * TURAA- you, your * NAAM- name * AURANG- royal throne * AURANGZEB- beauty of the royal throne *YAABAD-to find, to get *FAREB- deceit

**The name " Aurangzeb" does not befit you, since a king who is supposed to bring honour to the throne, will not indulge in deceit**

੬ ਤਸਬੀਹਤ ਅਜ਼ ਸੁਜਾ ਓ ਰਿਸ਼ਤਾ ਏ ਬੇਸ਼
ਕਜ਼ਾਂ ਦਾਨਾ ਸਾਜ਼ੀ ਵਜ਼ਾਂ ਦਾਮੇ ਖ਼ਵੇਸ਼

تسبیحت از سجہ و رشتہ بیش
کزاں دانہ سازی وزاں دام خویش

**TASBEEHAT AZ SUJA O RISHTEH-E BESH**
**KAZAAN DAANA SAAZI VAZAAN DAAM-E KHWESH**

*TASBEEH-rosary *TASBEEHAT-your rosary * AZ- from * SUJA-bead * RISHTEH- thread *BESH- more * KAZAAN-and from that* DAANA SAAZI- moving the beads* VAZAAN- and from that * DAAM-trap, snare* KHWESH- self, yourself

**Aurangzeb! Your rosary is nothing more than a bundle of beads and thread. With every move of a bead, you entrap others in your snare**

੭ ਤੂ ਖ਼ਾਕੇ ਪਿਦਰ ਰਾ ਬਾ ਕਿਰਦਾਰੇ ਜ਼ਿਸ਼ਤ
ਬਾ ਖ਼ੂਨੇ ਬਰਾਦਰ ਬ-ਦਾਦੀ ਸਿਰਿਸ਼ਤ

تو خاک پدر را با کردار زشت
با خون برادر بدادی سرشت

**TU KHAAK-E PIDAR RA BA KIRDAAR-E ZISHT**
**BA KHOON-E BARAADAR B-DAADI SIRISHT**

*TU- you * KHAAK-dust * PIDAR- father * BA- with, by * KIRDAAR- act, deed * ZISHT-grisly, ugly *KHOON- blood * BARAADAR- brother * DAADI- you have given (second person past of DAADAN-to give, to bestow )* SIRISHT- mix, self

**Aurangzeb! By your grisly act, you have put your father's name in the dust; by murdering your own brothers you have added (to the list of your evil deeds)**

੮ ਵਜ਼ਾਂ ਖ਼ਾਨਾ ਏ ਖ਼ਾਮ ਕਰਦੀ ਬਿਨਾ
ਬਰਾਏ ਦਰੇ ਦੌਲਤੇ ਖ਼ਵੀਸ਼ ਰਾ

وزاں خانہ خام کردی بنا
برای در دولت خویش را

**VAZAAN KHAANA-E KHAAM KARDI BINAA**
**BARAA-E DAR-E DAULAT-E KHAWEESH RA**

*VAZAAN- and from that * KHAANA- home * KHAAM-raw, uncooked * KARDI- you have made (Second person past of KARDAN - to do 'to make) *BINAA-structure, foundation *BARAA-E- for the purpose of, in order to * DAR- door * DAULAT- riches, kingdom * KHAWEESH-self, yourself *RA-particle

**And from that (by imprisoning your father and murdering your brothers) you have laid a weak foundation of your kingdom**

੯ ਮਨ ਅਕਨੂੰ ਬਾ ਅਫਜ਼ਾਲੇ ਪੁਰਸ਼ੇ ਅਕਾਲ
ਕੁਨਮ ਜ਼ ਆਬੇ ਆਹਨ ਚੁਨਾਂ ਬਰਸ਼ਗਾਲ

من اکنوں با افظال پرش اکال
کنم ز آب آھن چناں برشگال

**MANN AKNOON BA AFZAAL-E PURSH-E AKAAL**
**KUNAM Z AAB-E AAHAN CHUNAAN BARSHGAAL**

*MANN- I, me * AKNOON-now, at present * BA-with * AFZAAL- plural of FAZAL- favour, grace * PURSHE AKAAL- the Lord * KUNAM- I have done / made (first person present of KARDAN-to do, to make ) -*Z-from * AAB-water * AAHAN-iron *AAB-E AAHAN- water of steel(amrit) * CHUNAA-such *BARSHGAAL-rainy season

**Now by the grace of the Lord, I have made the water of steel (Amrit for my warriors) which will fall upon you like a torrent**

੧੦ ਕ ਹਰਗਿਜ਼ ਅਜ਼ਾਂ ਚਾਰ ਦੀਵਾਰੇ ਸ਼ੂਮ
ਨਿਸ਼ਾਨੀ ਨ-ਮਾਨਦ ਬਰੀਂ ਪਾਕ ਬੂਮ

کہ ھرگز ازاں چار دیوار شوم
نشانی نماند بریں پاک بوم

**KE HARGIZ AZAAN CHAAR DEEWAR-E SHOOM**
**NISHAANI N-MAANAD BAR-EEN PAAK BOOM**

*KE- that*HARGIZ-never, ever*AZAAN-from that(torrent)*CHAAR-four*DEEWAR-walls*CHAAR DEEWAR-your abode, kingdom*SHOOM-sinister,ominous*NISHAANI-sign,*N-MAANAD- will not be left (NA- no, not, MAANAD- third person present of MAANDAN-to be left) *BAR-EEN-at this(torrent)*PAAK-chaste* BOOM-region, country

**And with this (torrent of Amrit), your sinister kingdom will vanish from this holy land without a trace**

੧੧ ਜ਼ ਕੋਹੇ ਦਕਨ ਤਿਸ਼ਨਹ ਕਾਮ ਆਮਦੀ
ਜ਼ ਮੇਮਾੜ ਹਮ ਤਲਖ਼ ਜਾਮ ਆਮਦੀ

ز کوہ دکن تشنہ کام آ مدی
ز میواڑ ھم تلخ جام آمدی

**Z KOH-E DAKAN TISHNEH KAAM AAMDI**
**Z MEWAAR HAM TALKH JAAM AAMDI**

*Z-from *KOH- mountain*DAKAN-south*TISHNEH-thirsty*KAAM-aim,object* AAMDI- you came (second person past of AAMADAN- to come)* MEWAAR-area of Rajputs* HAM- also, too*TALKH- bitter,acrimonious*JAAM-cup, goblet

**You came thirsty (defeated) from the mountains of South;the Rajputs have also made you drink the bitter cup (of defeat).**

੧੨ ਬਰੀਂ ਸੂ ਚੂੰ ਅਕਨੂੰ ਨਿਗਾਹਤ ਰਵਦ
ਕਿ ਆਂ ਤਲਖ਼ੀ ਓ ਤਿਸ਼ੰਗੀਤ ਰਵਦ

بریں سو چوں اکنوں نگاھت رود
کہ آں تلخی و تشنگیت رود

**BAR-EEN SU CHUN AKNOON NIGAHAT RAWAD**
**KE AAN TALKHI-O TISHANGEET RAWAD**

*BAR-EEN-at this* SU-side, direction *CHUN-as,like*AKNOON-now *NIGAH- glance,attention*NIGAH- sight ,glance *NIGAAHAT- your sight,your glance*RAWAD-it is looking (third person present of RAFTAN – to go,to take after)*KE- that* AAN-that*TALKHI-bitterness, hardship *TISHANGEET – your thirst

**Now you are casting your sight towards this side (Punjab). Here also your thirst will remain unquenched**

੧੩ ਚੁਨਾਂ ਆਤਸ਼ੇ ਜ਼ੀਰ ਨਾਅਲਤ ਨਹਮ
ਜ਼ ਪੰਜਾਬ ਆਬਤ ਨਾ ਖ਼ੁਰਦਨ ਦਹਮ

چناں آ تش زیر نعلت نھم
ز پنجاب آبت نہ خوردن دھم

**CHUNAAN AATASH-E ZEER NAAL-AT NAHAM**
**Z PUJAB AABAT NA KHURDAN DEHAM**

*CHUNAN-like this*AATASH- fire* ZEER-below* NAAL-horse shoe * NAALAT-your horse’s shoe ie feet of your horses ie your feet* NAHAM- I will put (first person present of NAHAADAN- to put, to place) * PUNJAB-state of Punjab *AAB- water*AABAT- your water or water for you * NA-KHURDAN-DEHAM- not let you drink(KHURDAN- to drink, DEHAM-first person present of DAADAN- to give, to offer, to yield)

**I will put fire under your feet when you come to Punjab and I will not let you even drink water here**

੧੪ ਚਹ ਸ਼ੁਦ ਗਰ ਸ਼ਗ਼ਾਲੇ ਬਾ ਮਕਰੋ ਰਯਾ
ਹਮੀਂ ਕੁਸ਼ਤ ਦੋ ਬਚਹ ਏ ਸ਼ੇਰ ਰਾ

چہ شد گر شغال با مکرو ریا
ھمیں کشت دو بچہ شیر را

**CHE SHUD GAR SHAGAAL-E BA MAKR-O RAYAA**
**HAMEEN KUSHT DO BACHEH-E SHER RA**

*CHE-what*SHUD-happened (second person past of SHODAN- to become)*GAR-if * SHAGAAL-jackal* BA- with, by *MAKR- deceit, ruse*RAYAA-deceit,falsity* HAMEEN- this very, only this * KUSHT- killed (third person past of KUSHTAN- to kill)* DO- two* BACHEH- children* SHER-tiger

**What is so great if a jackal kills two cubs of a tiger by deceit and cunning?**

੧੫ ਚੂੰ ਸ਼ੇਰੇ ਜ਼ਿਆਂ ਜ਼ਿੰਦਾ ਮਾਨਦ ਹਮਿ
ਜ਼ ਤੂ ਇੰਤਕਾਮੇ ਸਿਤਾਨਦ ਹਮਿ

چوں شیر ژیاں زندہ ماند ھمی
ز تو انتقام ستاند ھمی

**CHUN SHER-E ZIAAN ZINDEH MANAD HAM-E**
**Z TU INTKAAM-E S SITAANAD HAM-E**

*CHUN- since * SHER- tiger * ZI-AAN- formidable, strong * ZINDEH- alive * MANAD- stays ( third person present of MAANDAN- to stay )* HAM-E- prefix indicating continuation or progression *Z-from * TU- you * INTKAAM-revenge * SATAANAD-will take, will get ( from" SITAANDAN- to take , to obtain)

**Since that formidable tiger still lives, he will definitely take revenge (from the jackal)**

੧੬ ਨਾ ਦੀਗਰ ਗਰਾਯਮ ਬਾ ਨਾਮੇ ਖ਼ੁਦਾਤ
ਕਿ ਦੀਦਮ ਖ਼ੁਦਾ ਵਾ ਕਲਾਮੇ ਖ਼ੁਦਾਤ

نہ دیگر گرایم با نام خدات
کہ دیدم خدا و کلام خدات

**NA DEEGAR GARAA-YAM BA NAAM-E KHUDAAT**
**KE DEEDAM KHUDA VA KALAAM-E KHUDAAT**

*NA- no, not*DEEGAR-more, any longer, any more *GRAA-YAM- I intend, I believe (first person present of " GIRAA-YEEDAN"- to intend, to desire) *NAAM- name* KHUDAA- God * KHUDAAT- your God *VA-and* KE-that*DEEDAM-I have seen (first person past of DEEDAN-to see)* KALAAM-speech, word, commandment

**I no longer trust you or your God since I have seen your God as well as his word**

੧੭ ਬਾ ਸੌਗੰਦ ਤੂ ਏਤਬਾਰੇ ਨਾ ਮਾਨਦ
ਮਰਾ ਜੁਜ਼ ਬਾ ਸ਼ਮਸ਼ੀਰ ਕਾਰੇ ਨਾ ਮਾਨਦ

با سوگند تو اعتبار نہ ماند
مرا جز با شمشیر کار نہ ماند

**BA SAUGAND TU EITBAAR-E NA MAANAD**
**MARAA JUZ BA SHAMSHEER KAAR-E NA MAANAD**

*BA-with, by*SAUGAND-oath*TU- you, your*EITBAAR-trust* NA-no,not* MAANAD-is left (third person present of MAANDAN- to stay)*MARAA-me,I*JUZ- except, other than*SHAMSHEER-sword* KAAR- work, task,

**I do not trust your oaths any more and now there is no other way for me except to take up the sword**

੧੮ ਤੂਈ ਗੁਰਗੇ ਬਾਰਾਂ ਕਸ਼ੀਦਹ ਅਗਰ
ਨਹਮ ਨੀਜ਼ ਸ਼ੇਰੇ ਜ਼ ਦਾਮੇ ਬ-ਦਰ

توی گرگ باراں کشیده اگر
نهم نیز شیر ز دام بدر

**TU-EE GURG-E BARAAN KASHEEDEH AGAR**
**NAHAM NEEZ SHER-E Z DAAM-E B-DAR**

*TU-EE- you*GURG-wolf * BARAAN- rain * KASHEEDEH-extended, protracted * BARAAN KASHEEDEH- old (man) * AGAR-if * NAHAM- I will place (first person present of NAHAADAN- to put, to place)* NEEZ-also, too * SHER- tiger *Z- from * DAAM-trap * B-DAR- outside (BADAR means full moon)

**If you are an old fox, I will too keep my tigers out of your snare**

੧੯ ਗਰ ਬਾਜ਼ ਗੁਫਤੋ ਸ਼ਨੀਦਤ ਬਾ ਮਾਸਤ
ਨਮਾਯਮ ਤੁਰਾ ਜਾਦਹ ਏ ਪਾਕੋ ਰਾਸਤ

اگر باز گفت و شنیدت با ماست
نمایم ترا جاده پاک و راست

**AGAR BAAZ GUFT-O SHANEEDAT BA MAAST**
**NUMAAYAM TURA JADEH-E PAAK-O RAAST**

*AGAR-if*BAAZ-extended, spread out, open*GUFT-word, speech*SHANEED-heard, listened(from SHANEEDAN- to hear,listen)* GUFT-O SHANEEDAT-your conversation * BA- with, by * MAAST- I am (MA- I, me IST- is, am) * NUMAAYAM- I will show * TURA- you *JAADEH- path, way *PAAK- pure, clean, chaste * RAAST- true

**If you come to me for detailed and frank talks, I shall show you the path of purity and truthfulness**

੨੦ ਬ-ਮੈਦਾਂ ਦੋ ਲਸ਼ਕਰ ਸਫਆਰਾਏ ਸ਼ਵੰਦ
ਜ਼ ਦੂਰੀ ਬ-ਹਮ ਆਸ਼ਕਾਰਾ ਸ਼ਵੰਦ

بمیداں دو لشکر صف آرای شوند
ز دوری بهم آشکارا شوند

**B-MAIDAAN DO LASHKAR SAF-AARA-E SHAWAND**
**Z DOORI B-HAM AASH-KAARA SHAWAND**

B-MAIDAAN- in the battle field *DO-two *LASHKAR-army, fighters *SAF-AARA-E-alighnment, arraying *SHAWAND- become, happen ( third person present plural of SHODAN- to become)* Z-from*DOORI-distance ,separation* B-HAM- against each other, together *AASH-KAARA-openly,overtly *SHAWAND- become, happen

**Let the forces from both sides array in the battlefield at such a distance that they are visible to each other**

੨੧ ਮਿਯਾਂ ਹਰ ਦੋ ਮਾਨਿੰਦ ਦੋ ਫਰਸੰਗੇ ਰਾਹ
ਚੂੰ ਆਰਾਸਤਾ ਗਰਦਦ ਈ ਰਜ਼ਮ ਗਾਹ

میاں ھر دو ماند دو فرسنگ راہ
چوں آرا ستہ گردد این رزم گاہ

**MI-AAN HAR DO MANAD DO FARSANG-E RAAH**
**CHUN AARASTAH GARDAD EEN RAZM GAAH**

*MI-AAN- in the battlefield * HAR DO- both *MANAD-should stay (third person present of "MAANDAN-to stay)*DO FARSANG RAH- at a distance of two furlongs *FARSANG-furlong *CHUN- such *AARASTAH-arranged, decorated (from AARASTAN- to decorate) *GARDAD-from GARDEEDAN- to turn around, to become *EEN-this *RAZM GAAH- battle field *RAZM- battle, combat *GAAH-time, place

**The battle field should be arranged in such a manner that both the forces should be separated by a reasonable distance (of two furlongs)**

੨੨ ਅਜ਼ਾਂ ਪਸ ਦਰ ਆਂ ਅਰਸਹ ਏ ਕਾਰਜ਼ਾਰ
ਮਨ ਆਯਮ ਬ-ਨਜ਼ਦੇ ਤੂ ਬਾ ਦੋਸਵਾਰ

ازاں پس درآں عرصہ کارزار
من آیم بنزد تو با دو سوار

**AZAAN PAS DAR AAN ARSAH-E KAARZAAR**
**MANN AAYAM B-NAZD-E TU BAA DO SWAAR**

*AZAAN- from that, there *PAS-after, back, behind *DAR- in*AAN- that*ARSAH- open space,arena*KAARZAAR- battle, combat *MANN- I, me * AAYAM- I will come(first present of AAMADAN- to come)*NAZD-near * TU- you * BAA- with*DO-two *SWAAR-riders

**Then I will advance in the battle field for combat with your forces along with two of my riders**

੨੩ ਤੂ ਅਜ਼ ਨਾਜ਼ੋ ਨੇਮਤ ਸਮਰ ਖ਼ੋਰਦਹ
ਜ਼ ਜੰਗੀ ਜਵਾਨਾਂ ਨਾ ਬਰ ਖ਼ੁਰਦਹ

تو از ناز و نعمت ثمر خوردہ
ز جنگی جواناں نا بر خوردہ

**TU AZ NAAZ-O NE-MAT SAMAR KHORDEH**
**Z JANGI JAWAANAN NA BAR KHORDEH**

*TU- you *AZ-from *NAAZ-coyness *NE-MAT-easy life, comfort *SAMAR- fruit, yield *KHORDEH- eaten (from "KHORDAN- to eat) *Z- from * JANGI JAWAANAN- the warriors *NA- not *BAR-at, on

**So far you have been enjoying the fruits of a cosy and comfortable life but never faced the fierce warriors (in the battle field ).**

੨੪ ਬ-ਮੈਦਾਂ ਬਿਯਾ ਖ਼ੁਦ ਬਾ ਤੇਗ਼ੋ ਤਬਰ
ਮਕੁਨ ਖ਼ਲਕੇ ਖ਼ੱਲਾਕ ਜ਼ੀਰੋ ਜ਼ਬਰ

بمیداں بیا خود با تیغ و تبر
مکن خلق خلاق زیر و زبر

**B-MAIDAAN BIYAA KHUD BA TEG-O TABAR**
**MAKUN KHALK-E KHALLAK ZEER-O ZABAR**

*MAIDAAN- battle field * BIYAA- you come (imperative of AAMADAN- to come )* KHUD- self, yourself * BA- with, by * TEG-sword * TABAR-axe * MAKUN- don't do(negative imperative of KUN-do) * KHALK- maker, creator *KHALLAK-creation, people *ZEER-below *ZABAR-above *ZEER-O ZABAR- upside down, chaos

**Now come into the battle field with your weapons and stop tormenting the people who are the creation of the Lord.**